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THE

LAWS AND COVENANTS

OF

ISRAEL;

WRITTEN TO

EPHRAIM,

FROM

JEHOVAH,

THE

MIGHTY GOD OF JACOB.

ALSO,

EPHRAIM AND BANEEMY'S

PROCLAMATIONS.

PREPARATION, IOWA:

*Printed at the Book and Periodical Office
of Zion's Presbytery.*

1857.

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CHARLES B. THOMPSON,

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PREFACE.

THIS Book is designed to become the pocket companion of all those who are waiting for the consolation of Israel, in their restitution to their own land and former blessings, and the ushering in of that Millennial Era so much and so zealously prayed for and expected by both Jews and Christians, and which was the theme of the Apostles of Jesus as well as of all the ancient Jewish Prophets and Rabbins of the Hebrew nation; containing as it does, not only the great things of Jehovah's Law written to Ephraim, and the Proclamations of Ephraim and Baneemy, but also the testimony of the Apostles of the last days, identifying Ephraim in his regeneration as the first-born in the restitution of Israel, to restore the covenants of his fathers, Abraham, Isaac,

and Jacob, to their children, and in the spirit and name of Elias to turn their hearts to those covenants, and thereby turn ungodliness from Jacob, as the prophets have foretold: and to prepare for the final triumph of the Kingdom of God on earth, that the people of the Saints of the Most High God may take the Kingdom and possess it forever and forever, that the meek may inherit the earth according to the prediction of Jesus of Nazareth.

TESTIMONY

Of the three Chief Evangelical Pastoral Apostles of the restitution of all things.

Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that we, the undersigned, have seen and do most assuredly know, that the times of the restitution of Israel and of all things as-predicted by the prophets, has come; that Ephraim, the first-born of the restitution is regenerated and now dwells among us, bearing the keys of the Kingdom of God to Israel, and that this Book contains the great things of Jehovah's Law written to him since his regeneration; and that the Kingdom of God is now set up on the earth for the last time, nevermore to be destroyed or left to another people; and Ephraim has the first dominion of that kingdom, preparatory for the coming of the Shiloh, the Shepherd and Stone of Israel, who is David, the ancient king of Israel, regenerated in the flesh; the same was Jacob, surnamed Israel in a former probation.

Now upon the truth of these allegations, we voluntarily and cheerfully pledge our lives, our property, and our sacred honors; and we call God and Angels to witness the truth of this our testimony to the world.

CHAS. B. THOMPSON,
ROWLAND COBB,
GUY C. BARNUM.

TESTIMONY

OF THE

Twelve Apostles of Ephraim;

*To all nations, kindreds, tongues and people,
unto whom this work shall come.*

The written oracles of God inform us, that in the latter days the whole House of Israel shall be restored to their nationality and to their inheritances; and Jesus said, that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled. In the restitution of the children of Israel, Ephraim, the son of Joseph the Vice Roy of Egypt, and grand-son of Jacob, stands conspicuously marked as a prominent character, and Jeremiah, in 31st chap., speaking of the restoration, says: "For I am a father to Israel, and Ephraim is my first born." And Hosea, 8th chap., says: "I have written to him (Ephraim) the great things of my law, but they were counted as a strange thing." From the above, and other portions of scripture, it is evident that Ephraim is the first-born in the restitution, and the first visible identity unto the dispersed of his brethren and children.

Now we, the undersigned, have been with CHAS. B. THOMPSON, Chief Teacher of Jehovah's Presbytery of Zion, for the last two and three years, and we are fully assured that he is in possession of the keys of the Holy Priesthood for the restoration

of Israel, and to prepare the way for the coming of Shiloh, and also that the spirit of Ephraim of old is regenerated in him unto newness of life, dwelling again in a tabernacle of human flesh, and we know that in him the restoration has visibly and tangibly begun, and the scriptures bear testimony of him, and the works which he does, and the great things which he unfolds, corroborate the testimony of prophecy concerning him, and to this we add our testimony of what we have seen and comprehended, that Ephraim the first-born is restored, and that this book contains the great things of Jehovah's law written unto him in the last days, through which all Israel shall come to a knowledge of the truth, to the promised inheritances of their lands, nationality, and to eternal life. Even so: Amen.

- No. 1. ANDREW G. JACKSON,
“ 2. JOB V. BARNUM,
“ 3. SAMUEL SCOTT,
“ 4. WILLIAM SWETT,
“ 5. GEORGE RARICK,
“ 6. ORRIN BUTTS,
“ 7. NELSON TURNER,
“ 8. CHARLES C. PERRIN,
“ 9. HOMER C. HOYT,
“ 10. LUTHER C. COTTINGHAM,
“ 11. DANIEL W. BUTTS,
“ 12. GEORGE M. SCOTT,

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PART FIRST.

PROCLAMATIONS.

CHAPTER I.

A Proclamation;

By Ephraim, the grand-son of Jacob, the son of Joseph, the Vice Roy of Egypt, regenerated and born again among the Gentiles, (among whom the House of Israel have been sifted like corn is sifted in a sieve) the first-born of Israel in their regeneration and restitution to their own lands and former blessings, to restore the Kingdom of God unto them.

§ 1. "Hear the word of the Lord, oh ye nations, and declare it in the isles afar off, and say, he that scattered Israel will gather him, and keep him as a shepherd doth his flock :

§ 2. For I am a father to Israel, and Ephraim is my first-born.

§ 3. I have surely heard Ephraim bemoaning himself thus : Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke : turn thou me, and I shall be turned ; for thou art the Lord my God.

§ 4. Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

§ 5. Ephraim is my dear son ; he is a pleasant child ; for since I spoke against him, I do earnestly remember him still : therefore my bowels are troubled for him ; I will surely have mercy upon him, saith the Lord." Jer. xxxi.

§ 6. Now therefore, be it known unto you, oh House of Israel, and all ye nations of the Gentiles, that Ephraim, the Prodigal Son, who took the portion of goods belonging to him, and went into a far country and mixed himself with the nations, squandering his substance upon harlots (the Gentile churches,) and in riotous living in king's palaces, when his substance was gone and hunger pinched him, would fain have filled himself with

the husks (of Sectarianism,) did at last come to himself ;

§ 7. And remembered that in his Father's house there was bread enough and to spare, and did resolve to return to his Father, and ask for only an hired servant's position ; but the Father has accepted him as a Son, and put the best robe upon him, (the authority and keys of the Royal Priesthood) and shoes upon his feet, (the Lesser Priesthood) and rings upon his hands, (the Ecclesiastical Priesthood) and has ordered the fatted calf to be killed, and a feast prepared, that there may be joy, music and dancing, at the final restoration of all things.

§ 8 Unto this feast, of which Ephraim is the Master, all nations are now invited, and by and by when the older son (Judah) shall return from the field wherein he has been laboring, the Father himself will go out unto him, and persuade him to come in and rejoice that the dead is alive, and the lost found.

§ 9. The three Priesthoods conferred on Ephraim, are first, the Priesthood of Regeneration, which reveals the order of the first resurrection ; second, the Priest-

hood of Restitution, which reveals and restores all things ; third, the Priesthood of Perfection and Exaltation, which reveals the mystery of perfection, and exalts men to the position of Kings and Priests unto God and the Lamb, to reign on the earth.

§ 10. Ministers, ordained to teach the law and covenants of these three Priesthoods are now sent out into all the world, to preach this Gospel of the Kingdom, and to bear witness unto all nations that these three Priesthoods are indeed restored, and that Ephraim is regenerated, as the first-born of the restitution of all things spoken by the mouths of all the holy prophets since the world began.

§ 11. The great things of the Law of Jehovah written unto Ephraim since his regeneration, printed in this book, reveal not only the order of the regeneration and of the restitution, but also the whole duty of man for justification and sanctification, both before God and his fellow.

§ 12. The regeneration brings back the dead to life again, and the restitution puts him in possession of an inheritance upon the earth, for God in the

beginning gave man dominion over the earth; the perfection and exaltation plants his vineyards and builds his houses, for the Prophet says that "every man shall sit under his own vine and fig tree, and none shall molest or make him afraid." Again, "they shall build houses and inhabit them, plant vineyards and eat the fruit of them."

§ 13. Thus has he not only dominion over the earth as in the beginning, but he has it subdued and replenished, sitting under his own vine and fig tree, in the midst of his children, inhabiting his own house, and eating the fruit of his own vineyard, and none to molest him or make him afraid.

§ 14. Truly, this is perfection and exaltation. He sits as a King and ministers as a Priest in his own household, "for none need say to his neighbor, know ye the Lord, for all shall know him, from the least of them unto the greatest of them;" but nevertheless, he reigns on the earth.

§ 15. The regeneration can be accomplished without funds, save the expenses of the congregation, which expense is

provided for in the Law of Justification, requiring Gift Oblations to be paid in at the Assemblies.

§ 16. But the restitution, perfection and exaltation cannot be accomplished without funds; therefore two Treasuries are instituted, one for the purchase of lands for inheritances, and the other to subdue and replenish those inheritances.

§ 17. The law of justification and sanctification as revealed in the covenants of Works, provides funds for these Treasuries, by requiring Tything and Sacrifice; one to supply the Treasury of the Second Priesthood, and the other to supply the Treasury of the Third Priesthood: one to provide for the restitution, and the other to perfect and exalt.

§ 18. Jesus said to the young man, who had kept all the commandments from his youth up, and enquired of him what good thing he should do to inherit eternal life, "One thing thou lackest; go and sell all thou hast and give to the poor, and come and follow me, and thou shalt have treasure in heaven."

§ 19. But the young man went away sorrowful, because he had great posses-

sions, and no doubt excused himself for not doing as he was bid, on the ground that he did not know who the worthy poor were.

§ 20. But this excuse is now removed, as the Lord's Treasury is now established, over which a faithful Steward is set, whose business it is to test the worthy poor by the covenants of righteousness, and to give them accordingly.

§ 21. All men are now called upon to sell all they have, and deposite the proceeds in the Treasury of the Lord, if they wish to be perfect, that it may be used under the direction of the Chief Steward to subdue and replenish an inheritance for the poor of Jehovah's people.

§ 22. Or if they are satisfied with justification under Terrestrial law, they are required to bring one tenth of all they possess, and deposite it in the Treasury of the Lord, to be used for the purchase of an inheritance for the poor, who shall be found worthy to receive an inheritance upon the earth.

§ 23. Or, if they are satisfied with their present condition, and wish only to

have that perpetuated, let them bring Gift Oblations annually to the Lord's Treasury, for the service of the Lord's house, and they will be justified under Telestial law—that is, they will be regenerated under similar circumstances with their present condition.

§ 24. Now therefore, oh ye inhabitants of the earth, both Jews and Christians, be it known unto you, that the times of the restitution of all things spoken of by the mouths of all the Holy Prophets since the world began, has come;

§ 25. And Ephraim, the first-born of that restitution, is now brought forth, and stands to minister and feed the flock of God in His House, and to appoint Pastors over them, who shall feed them with knowledge and understanding.

§ 26. And unto him you are required to come, and bring your gold and silver, with your precious things; yea, bring your Gifts, Tythings, and Sacrifice offerings, that you may be justified by the law of the God of Israel, and he will teach you of the covenants of the fathers, Abraham, Isaac and Jacob, and of

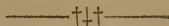
their Priesthood, and of the inheritance of that Priesthood, which is promised to all their children ;

§ 27. And then if you choose, you may subscribe with your hands unto Jehovah, their God, and surname yourselves Baneemy, Elias, and Israel, that you may be called after their names and become heirs to their inheritance, which is knowledge in perfection, and an everlasting possession upon the earth, after it is subdued and replenished, and made like unto the Garden of Eden.

§ 28. Haste ye, therefore, and subscribe with your hands unto the covenants of Israel, revealed in this book, and bring your Gifts, Tythings and Sacrifices as soon thereafter as possible, without haste or by flight, but with zeal and wisdom, for the days are evil.

(Signed,) EPHRAIM,

First-born of the Restitution of Israel.



CHAPTER II.

First Proclamation;

By BANEEMY, Patriarch of Zion, and Apostle of the Holy Priesthood of the Sons of God—To all the scattered members of the Priesthood, and remnant seed of the Church of Jesus Christ of Latter-Day Saints in all the world, sendeth greeting :

DEAR BRETHREN :—

§ 29. Having received from the Lord Jehovah, through Christ Jesus, the Son of God, all the keys, and key-words of his Holy Priesthood, instituted for the regeneration, restitution, perfection, and exaltation of the human family ;

§ 30. I have been commanded of Him, to lift up my voice, and make proclamation unto you as followeth :

§ 31. First, that the Church, (named above) of which you have been members, was rejected of the Lord with her dead, on the 27th day of June, 1844. [See Doc. & Cov. page 398 to 402, 2nd Ed. ; also, Times & Seasons, Vol. 2nd, No. 15, page 426.]

§ 32. And was on that day partially disorganized by the Martyrdom of the Prophet and Patriarch, the only two

persons to whom the Grand key-words, or fullness of the Holy Priesthood had then been given in this generation.

§ 33. Therefore, the Church being left without the keys, by which she had formerly received Revelation to guide Her, became enveloped in darkness; inso-much that many scattered abroad, while others followed the different false Prophets and Teachers, who arose in this time of darkness, to lead away the flock of God.

§ 34. And those who remained of the Church, under the rule and presidency of the Twelve, aided by the wings of the great American Eagle, (which was given to the woman, representing the Church,) fled to an unpeopled part of the earth. (See Rev. xii.)

§ 35. "And there was given to the woman two wings of a great eagle, that she might fly into the wilderness, into her place, (which wilderness signifies disorganization and darkness, which was her place, after being rejected of the Lord;) where she is nourished for a Time, and Times, and half a Time, from the face of the serpent.

§ 36. And the serpent cast out of his mouth water, (which signifies people, multitudes, &c.; see Rev. xvii: 15) as a flood after the woman, that he might cause her to be carried away of the flood.

§ 37. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth."

§ 38. The people that constituted the flood were exhausted by the distance, as water is exhausted while running over the unwatered Earth. Thus the earth helped the woman.

§ 39. But the Dragon is still wroth with the woman, and will make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

§ 40. But the Time, Times, and half a Time, having expired; viz: three years and a half from the martyrdom of the Prophet and Patriarch;

§ 41. On the 27th day of December, 1847, I looked again for the Church; but she was not to be found, for every vestige of her former organization had disappeared from the Earth.

§ 42. And I beheld the Priesthood, alone remaining, and that in an unorganized state; and none having the key-words of authority, to organize and cleanse it, for the final Restitution of all things, and for the exaltation or lifting up of Zion.

§ 43. Therefore, I cried unto the Lord, and He heard me, and gave unto me the key-words of authority, and a commandment, to organize and cleanse the Priesthood, that the pure in heart might get the victory over the Beast, and over his image, and over his mark, and over the number of his name.

§ 44. For behold, I looked, and saw another Beast coming up out of the same unpeopled Earth that helped the woman; and by close examination, I saw that some of the same stars that adorned the woman, constituted the head and horns of the Beast: for this Beast has two horns (signifying kings, or ruling authorities) like a lamb, called Presidency and Patriarch. But he speaks as a Dragon. Hear Him!

§ 45. "It mattereth not what a man's religious faith is, whether he be a Pres-

byterian, or a Methodist, or a Baptist, or a Latter-day Saint, or a Mormon, or a Campbellite, or a Catholic, or an Episcopalian, or a Mahomedan, or even a Pagan, or any thing else, if he will bow the knee, and with his tongue confess that Jesus is the Christ; and will support good and wholesome laws for the regulation of society, we hail him as a Brother. But (contra-wise) if he shall deny Jesus, &c., he shall have no place among us." (See Epistle of the Twelve, dated Dec. 23d, 1847.)

§ 46. And he claims to exercise all the power of the First Beast before Him, (which first Beast is that anti-christian power that arose when the former-day Church of Christ was disorganized and destroyed in the wilderness, in the days of Constantine the Great—called the universal Church or Kingdom of Christ on Earth, the head of which is at Rome,) for he claims to hold the sceptre of the Kingdom of God on Earth.

§ 47. And he saith to those who dwell on the Earth, come and make an Image to the first Beast, in the great basin of the Salt Lake Valley of the Rocky Moun-

tains, North America. The remainder of His history and future progress, you can read at your leisure, in the Revelations of St. John.

§ 48. Now let him that hath understanding count the number of the Beast. For he is the last anti-christian power that shall arise before the final exaltation of Zion. (See Rev. xiv: 1.)

§ 49. But Zion is still a wilderness, and Jerusalem a desolation, and the converts of Zion have sold themselves for nought; but the pure in heart of them shall be redeemed without money by righteousness.

§ 50. But Zion must be redeemed with Judgment.

§ 51. And the destruction of the transgressors, and of the sinners, shall be together, and they that forsake the Lord shall be consumed.

§ 52. Therefore, for Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof goes forth as brightness, and the salvation thereof as a lamp that burneth.

§ 53. And the Gentiles shall see her

righteousness ; and all kings her glory : and she shall be called by a new name, which the mouth of the Lord shall name. (See Isaiah, lxii : 1—2,)

§ 54. They shall look upon Zion the city of our solemnities ; and their eyes shall see it, as well as Jerusalem, a quiet habitation, a Tabernacle that shall not be taken down ;

§ 55. For not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken ; and the Lord will be our judge, the Lord will be our lawgiver and king, and he will save us.

§ 56. Therefore know ye, Oh ! ye scattered remnant of the seed of the Church, that you are not cast off ; neither has the promise failed, notwithstanding the Church has been rejected and blotted out of existence.

§ 57. The Priesthood and promises remain ; and after your organization and redemption by righteousness, you shall obtain the blessing, as the remnant of Jacob ;

§ 58. And you shall be in the midst of many people, as a dew from the Lord,

and as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men, being the remnant which the Lord our God shall call. Joel, ii : 32.

§ 59. Possessing the key of deliverance and retribution, you shall be among the Gentiles, in the midst of many people, as a Lion among the beasts of the forest, and as a young Lion among the flocks of sheep : who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Micah, v: 8.

§ 60. But know this first, that you are forbidden of the Lord to receive the mark of the Beast, or the number of his name.

§ 61. For I have been commanded to organize only such of you, in the Priesthood, as shall get the victory over the Beast, and over his image, and over his mark, and over the number of his name.

§ 62. And all such shall stand upon the sea of glass mingled with fire ; and shall sing the song of Moses and the Lamb.

§ 63. These will be prepared at the appointed time, to enter into their chambers, and shut their doors about them for a little moment ;

§ 64. Hiding themselves as it were, until the indignation be overpast; when the Lord cometh out of his place to punish the inhabitants of the Earth for their iniquity; for the earth must disclose her blood, and no more cover her slain. (See Isaiah, xxvi: 20—21.)

§ 65. And because the former rulers of the Church (now the head and horns of the Beast) have said: “we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.”

§ 66. Therefore thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation:

§ 67. He that believeth shall not make haste, for judgment will I lay to the line, and righteousness to the plummet; and the hail shall sweep away their refuge of lies, and the waters shall overflow their hiding place.

§ 68. And their covenant with death shall be disannulled, and their agree-

ment with hell shall not stand; when the overflowing scourge shall pass thro', then they shall be trodden down by it.

§ 69. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

§ 70. Now therefore be ye not mockers, lest your bands be made strong; for behold, I, Baneemy, who received my name in the Council of Heaven, which name signifies Father of Zion, have heard from the Lord God of Hosts, a consumption, even determined upon the whole earth;

§ 71. Give ye ear therefore, and hear my voice: hearken, and hear my speech. For verily I say unto you, as I have received it from the Lord.

§ 72. The leaders and pretended Priesthood authorities of all the Church organizations now upon the Earth, are Shepherds for the fleece, and not of the flock of God; but are some of men and others of devils.

§ 73. And the Lord will have no more

Church organization, until after the Redemption of Zion.

§ 74. But he has commanded me to organize Schools of Preparation, for the orders of the Priesthood of Regeneration and Restitution, in all the world wherever a sufficient number of the pure in heart of the seed of the Church are to be found; therein to prepare them for the first order of the Priesthood.

§ 75. After which followeth the second and third Orders, in which three orders are all the keys, powers and fulness of the Priesthood of the Sons of God.

§ 76. All of which will be administered in proper order to the pure in heart, whereby they will be prepared to stand on Mount Zion with the Lamb; having his Father's name written in their foreheads.

§ 77. And now Dear Brethren, these things are no fiction, no wild chimera of the brain; but solemn and eternal truths, on which depends the salvation both of the dead and living.

§ 78. And having warned you as the Apostle and Witness of the Lord, I will

now entreat you as a Brother, to refrain from all evil, and from the love of this world, which must soon perish as Babylon with all its grandeur and promised enjoyment.

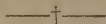
§ 79. If you are attached to any church organization, immediately withdraw yourselves, and go ye out of the midst of her, be ye clean that bear the vessels of the Lord, (for the Offices of the Priesthood are the vessels of the Lord,) and as speedily as possible obtain a membership in a School of Preparation for the Orders of the Priesthood, where you will learn your duty—also of the acts and purposes of God.

§ 80. And the time is short, therefore waste it not; but improve every moment, for the days are evil, and Satan has come down among us, having great wrath—because he knoweth he hath but a short time.

§ 81. Therefore cease from man, and no more trust in the arm of flesh, and the Spirit of Truth shall direct you, and lead you to the living Fountain of the Water of Life, and to Bethlehem, or the House of Bread—even that Bread that

came down from Heaven, where all your wants will be supplied. And may the Grace of Our Lord Jesus Christ be with you: Amen.

ST. LOUIS, Mo., Jan. 1st., 1848.



CHAPTER III.

A Proclamation ;

By the Patriarch and Apostle of the Free and Accepted Order of Baneemy and Fraternity of the Sons of Zion, to all the Kings of the World ; to the Princes, Presidents, Governors, Rulers and People of all the Nations of the Gentiles, sendeth Greeting :

MEN AND BRETHREN :—

§ 82. Having received from the Lord, Jehovah, the God of Abraham, Isaac and Jacob, and his Messiah, the Lord of Hosts, the pattern and keys of authority to build the Temples of His Holiness on Mount Zion and in Jerusalem ;

§ 83. And having been commanded of Him to lift up my voice and make proclamation unto you, concerning the duties devolving upon you as nations and individuals, relative to this great work ; whereby you may know your several du-

ties, and the consequences of not performing the same :

§ 84. It seemeth good unto me, and also is expedient, that I should write unto you, that others, through the medium of the press, may assist me in sending this proclamation unto all people, before the consumption determined shall overtake you.

§ 85. For, behold ! the Lord is coming out of his place to punish the inhabitants of the earth for their iniquity.—The earth also, must disclose her blood, and no more cover her slain.

§ 86. Yea, the day of the Lord's vengeance and the year of recompense for the controversy of Zion is at hand, when the Lord will punish the host of High Ones that are on High, and the Kings of the earth upon the earth.

First then :—To all the Kings of the World, to the Princes, Rulers and People of all the Nations of the Gentiles, dwelling upon the Eastern Hemisphere :

§ 87. Be it known unto you, that God gave unto Abraham, Isaac and Jacob, (progenitors of the Jews,) and their seed after them, all the land of Canaan (now Palestine,) for an everlasting pos-

session; (see Gen. xvii. 8: xxvi. 3: xxxv. 12.)

§ 88. And subsequently, gave the balance of the earth to Jacob, who conferred the same upon his son Joseph, by his last will and testament; (see Gen. xlix. 25.)

§ 89. And further, He subsequently brought their seed (the Israelites) out of Egyptian bondage, by the hands of Moses, Aaron and Joshua, and placed them in possession of the land of Canaan, their rightful heritage;

§ 90. Driving out before them the Canaanites, the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amarites, and the Jebusites, (nations who had corrupted their way before the Lord.)

§ 91. Nevertheless, they (the Israelites) were foretold by Moses, that should they be negligent or disobedient to the law and commandments of the Lord their God, they should be scourged, and finally driven out by the Gentiles, and should become a hiss and proverb among all nations—(which was subsequently fulfilled to the letter.)

§ 92. In this condition they were to remain until the Latter Days, and until the fulness of the Gentiles should come in; or, in other words, until the times of the Gentiles should be fulfilled.—Then they should return and seek the Lord, and David their King; (see Hosea, iii. 5.)

§ 93. Then the deliverer should come out of Zion, and turn away ungodliness from Jacob; (see Rom. xi. 26.)

§ 94. Then should they be gathered from the four quarters of the earth, and restored to their own land; (see Amos, ix: 14—15.)

§ 95. At which time Kings are required to be their nursing Fathers, and Queens their nursing Mothers; (see Isa. xlix. 23.)

§ 96. While they should again rear the Temple of His Holiness upon his Holy Mount, at Jerusalem.

§ 97. Now therefore, know ye, O ye Kings, Princes, Rulers and People, that they, (the Jews,) have began to return according to this promise, and will seek the Lord, and David their King.

§ 98. The times of the Gentiles are fulfilled; (see Luke xxi: 24.)

§ 99. And the deliverer is coming out of Zion to turn all Israel from their sins, and give them the key of knowledge, that they may know and receive their King—even the messenger of the covenant, whom they delight in.

• § 100. For the Lord whom they seek will suddenly come to his Temple, when it is reared according to the pattern which he hath given.

And this is His word and commandment unto you, O ye Kings, Princes, Rulers and People, of all the Nations of the Gentiles, inhabiting the Eastern Hemisphere.

§ 101. Awake! O Kings, Princes, Rulers and People! Come ye! O, come ye, with your gold and silver, to the help of my people, the Jews;

§ 102. Yea, come ye, and bring precious stones, the box, the fir, and the pine tree—together with all the precious things of the earth;

§ 103. Yea, bring iron, copper, brass and zinc, and assist my people, the Jews, to build my House upon my Holy Mount, in Jerusalem.

§ 104. Yea, send your ships, litters,

and swift beasts, laden with my people, and gifts for the Temple, to my Holy Mount, Jerusalem.

§ 105. Haste ye, and let none fail to obey this commandment—for already the lion is come up from his thicket, and the destroyer of the Gentiles is on his way to make thy land desolate, and thy cities waste without inhabitants.

§ 106. For the times of the Gentiles being fulfilled, the Kingdom is taken from you, and will be restored to Israel. Therefore, haste, subscribe with your hands unto the Lord; and surname yourselves Israel, and call yourselves after the name of Jacob.

§ 107. And be assured, that as far as the above commandment is heeded and obeyed by you, so far you as nations and individuals shall be blessed and prospered. But wherever it is neglected or disobeyed, it shall turn to your condemnation.

§ 108. And the Lord will take peace from among you; yea, all the cords by which your evil passions have been held in check, shall be severed;

§ 109. The regal crown shall be torn from your head; your princely dignity

shall be insulted; your authority shall be trampled under foot of men;

§ 110. And every man shall find an enemy at his own fireside, until the land is soaked with your blood, and the foulds are filled with your flesh.

§ 111. And this shall ye receive of the Lord's hand, ye shall lay down in sorrow.

Secondly.—To the Honorable President elect of the United States of North America: To the high minded Governors of each of the States of the Union: To the Congress, Legislators, Judiciary authority, and People of the same: And, finally, to all Government Authorities and People of the Gentiles, upon the Western Hemisphere or continent of America:

§ 112. Be it known unto you, O, ye Gentiles, that the land on which you dwell was given by the promise of God to a remnant of the tribe of Joseph, the son of Jacob, for an everlasting possession. (See Gen. xlix 25.)

§ 113. See also, *Record of the Nephites*, who were the forefathers of the American Indians, which record is called

the Book of Mormon, and was discovered by one Joseph Smith, on the 22d day of September, 1827, in the town of Manchester, Ontario county, New York.

§ 114. This record, when discovered, was engraved upon metallic plates in Egyptian characters, and encased in a stone box, deposited in the side of a small mountain. It was translated by the said Smith, and published in the beginning of the year 1830.

§ 115. It contains the outlines of the history of two distinct races of people, formerly inhabiting this land.

§ 116. The first were called Jeredites, who became extinct about six hundred years before Christ, having emigrated directly from the Tower of Babel, at the confusion of languages.

§ 117. The second race were Israelites, and principally of the tribe and family of Joseph, the son of Jacob; they emigrated from Jerusalem during the reign of Zedekiah, King of Judea.

§ 118. The principal nation of these were called Nephites, who kept and deposited the above named record, about the close of the fourth century, from

which time they dwindled into darkness, the present race of Indians being their descendants.

§ 119. Nevertheless, to them (the Nephites) the Savior of the world appeared in person after his resurrection, and gave them this land for their inheritance—foretelling that they should dwindle in unbelief and darkness ;

§ 120. And that in process of time the Gentiles should come to this land, and be greatly blessed upon it for a season, among whom the Lord would bring forth their record and establish his Church.

§ 121. But if they (the Gentiles) would not hearken to his voice, he would take the fulness of his Gospel from among them, and they should be as salt that had lost its savor, only fit to be trodden under foot of the house of Israel, when he should restore the Kingdom to them.

§ 122. Now therefore, know you, O ye Gentiles, that this record is true—that the Church organized by the said Smith, on the 6th day of April, 1830, called the Church of Jesus Christ of Latter-Day Saints, was the true Church of Christ.

§ 123. Nevertheless, its doctrine and authority you have rejected—its votaries you have persecuted, robbed, plundered, exiled, and even murdered many of them, including the Chief Officers of the Church, until the residue, through much suffering, having become weak and faint in their minds, have forsaken the law and commandments of the Lord their God.

§ 124. Therefore, the Lord rejected them as a Church, and took the fulness of the Gospel from you, in the day that the devoted Prophet and Patriarch, Joseph and Hyrum Smith, were martyred, and sealed their testimony with their blood in Carthage, Illinois, on the 27th day of June, 1844.

§ 125. Thus by rejecting the record of the Nephites, persecuting and destroying the Prophets and Saints, you have as a nation and people, shut yourselves out of the Kingdom of God.

§ 126. Nevertheless, there is one alternative remaining unto you. Although the Gospel is taken from you, the law is now given unto you in its stead, by the works of which you may yet be justified.

§ 127. The Lord is about to restore the Kingdom to Israel; to this end, He has commanded a Temple to be built in the town of Independence, Jackson co., Mo., in which He will establish Schools for the instruction of the remnant of Joseph, whose land you inhabit, and who are soon again to become the proprietors of the soil.

§ 128. Therefore, that you may secure an inheritance and not be cut off—

This is the word of the Lord unto you, O ye Gentiles, who inhabit this Land.—Awake! cleanse yourselves from the blood of the Prophets and Saints, which has been shed among you, and come up to the help of the Lord.

§ 129. Yea, come ye with your tythes and offerings, and build a house unto the Lord, on Mount Zion, in which he will appear, and instruct the daughter of Zion how to prepare a feast of fat things, of wines on the lees, well refined—of fat things full of marrow, even the marriage supper of the Lamb of God.

§ 130. Yea, let the honorable President elect, in his first message to Congress after his inauguration, recommend

Congress to pass a law making an appropriation for the re-purchase of the lands wrongfully wrested from the Saints in the State of Missouri, under the Governor's order of exile and extermination, issued against them in the fall of 1838. And also, for the damages sustained by them in consequence of their exile.

§ 131. And let Congress make this appropriation subject to the draft of the published Agent of the Free and Accepted order of Baneemy and Fraternity of the Sons of Zion.

§ 132. Let the Governors of each of the States, recommend a similar appropriation, by their respective legislators for the building of the Temple; and let the Presidents, Governors, Rulers, and Legislators, of all other Republics, States and Colonies of the Gentiles upon this land, do likewise.

§ 133. And let the people come forward with their tythes and offerings; let them bring their gold and silver, precious stones, brass, iron, copper and zinc; and let workmen come, cunning workmen, skilled to work in all manner of mettles, and in wood and stone.

§ 134. Yea, let all things necessary be provided, and let the house be built speedily, according to the pattern which I have shown unto my servant, the Patriarch and Apostle of the Free and Accepted Order of Baneemy and Fraternity of the Sons of Zion.

§ 135. Yea, let it be built upon that spot of ground in Independence, Jackson county, Missouri, dedicated under the direction of my servant Joseph Smith.

§ 136. And at the same time let all the Judiciary authorities of the States and of the Nation, search diligently for those who have murdered the Prophets and Saints, and been accessory thereto: and let them be dealt with according to Law.

§ 137. And all those who shall obey these my commandments, and shall continue faithful unto the same, until my House is completed, shall be numbered with my people, and shall inherit the land.

§ 138. But all those who reject and disobey these commandments, shall be cursed and cut off, as a tree cumbering the ground; and shall be cast into outer

darkness, and shall not have part in the first resurrection.

§ 139. And this shall be the manner of their destruction: If the President elect, Congress and Government of the United States, shall neglect and disobey them, the Bond of Union which hath hitherto given strength and power to the said Government, shall be broken by the rebellion—first, of South Carolina, and afterwards of the whole South; and a fierce and bloody war between the North and South will be the consequence.

§ 140. If the State governments shall neglect and disobey them, they shall not only become divided among themselves, but they will become so heated and blood-thirsty against their antagonistic States, that they will seek revenge to the neglect of their own State affairs, and the entire disregard of their domestic interests; until famine shall destroy at home, while they seek revenge abroad.

§ 141. And so intent will the South be to conquer the North, that they will martial and discipline their slaves for war, who will, in many instances, turn their weapons upon their own Masters.

§ 142. Then the South finding themselves still too weak to conquer, will call on Great Britain for help, and the effect of the response will be a general European war.

§ 143. And if the people, as individuals, shall neglect and disobey, the war shall be continued until their homes are desolate, and their constitutions wasted by famine.

§ 144. Then shall pestilence quickly follow, making the land desolate and the houses empty, until but few are left in the land.

§ 145. Then shall the remnant of Jacob, the rightful owners of the land, go through and tear the remainder in pieces, and none can deliver.

§ 146. Then will come forth a seed out of Jacob, and out of Judea, an inheritor of my mountains; and the Kingdom shall be the Lord's.

(Signed,) BANEEMY.

Attest, C. B. THOMPSON,
Agent of the Free and Accepted Order
of Baneemy, and Fraternity of the Sons
of Zion.

St. Louis Mo., U. S. N. A., Jan 1, 1849.

CHAPTER IV.

A Proclamation ;

By the Chief Teacher of the Preparatory Department of "Jehovah's Presbytery of Zion."—To all the Children of Zion, and remnant of the Priesthood, scattered abroad among the Gentiles, sendeth greeting :

BELOVED BRETHREN AND SISTERS :—

§ 147. Through the covenants of God made with the Fathers in the Everlasting Priesthood, the Gospel was preached to the Gentiles, that all who believed and obeyed its ordinances, might be grafted in to partake of the fullness of the Priesthood, in common with the chosen seed.

§ 148. Therefore, an Order of Preparation and Adoption was instituted to qualify them for this high and holy calling, and called "The Preparatory Priesthood," or "Preparatory Department of the Priesthood."

§ 149. This order is also necessary to restore the house of Israel, who have broken the covenant of their Fathers and lost the Priesthood.

§ 150. This Priesthood, by ordinance, built up the Church, and the Church pro-

duced ordained Priests, of every grade and office.

§ 151. Hence the Priesthood is the seed of the Church; this seed not having been endowed, are only called, (not chosen.)

§ 152. Hence they are—like the seed of Jacob—without a shepherd; and have been ever since Joseph was taken away, (who was their shepherd by virtue of his special gifts.)

§ 153. The Church was rejected with her dead at his death: hence her records were also rejected, as far as they relate to the authority of the Church Organization, or the Baptism for the dead.

§ 154. All those therefore, who ever received baptism and the laying on of the hands of any of the Elders of the Church, for the gift of the Holy Ghost, will be held responsible for the improvement of those gifts thus bestowed upon them.

§ 155. Hence the necessity of the preparatory Priesthood, as a medium of exchange, to improve and increase those talents, by the reception of the endowments promised, and also, as a medium of redemption for their dead.

§ 156. Every member of the Church was made partaker of the Priesthood by ordinance, through the laying on of hands.

§ 157. Therefore, they are entitled to it by endowment, and the reception of the key-words, if they abide the preparation.

§ 158. Therefore, having received from Jehovah, through the proper medium, the keys of the Preparatory Department of his holy Presbytery of Zion, I say unto all the children of Zion without exception, who have retained in their hearts the testimony of Jehovah, concerning his work of the last days :

§ 159. Come ye to the supper, all things are ready ; come to the marriage, behold the bridegroom cometh, prepare ye therefore, and go ye out to meet him.

§ 160. And let the first Elders of the Church come ; for their endowment awaiteth them according to promise ; and let there be no delay, for the time is short, and the work great.

§ 161. For every commandment and revelation given to the Church through Joseph Smith, and not fulfilled by her,

must now be fulfilled by the remnant of her seed, whom the Lord our God hath called "Jehovah's Presbytery of Zion."

§ 162. Come ye therefore, to the preparation; that ye may be endowed, and sent forth, for the last time among the Gentiles, (as many as the mouth of the Lord shall name,) to bind up the Law, and seal up the testimony among the children of Zion.

§ 163. For the Law has gone forth from Zion unto the Gentiles, and they have not heeded it.

§ 164. Therefore it must be bound up, as a witness against them; and the testimony given to the Saints, must be sealed up as a witness against them, if they heed not this call. For all those who come not with this remnant, will wander after the Beast and perish.

§ 165. Come then, without delay, lest Satan stifle your testimony, and it leave you forever. "For my spirit shall not always strive with man, saith the Lord of Hosts."

§ 166. The kingdom of God is revealed to man, in three degrees, or forms.—The first is the Church, or Gospel King-

dom; which was given to the Gentiles, and made subject to their laws. In this form it suffered violence, and the violent took it by force.

§ 167. The second is the Preparatory Priesthood, or medium kingdom, which is the connecting link between the Gospel kingdom and the fulness of the Priesthood, or everlasting kingdom.

§ 168. The first is like a net cast into the sea, (the Gentiles representing the sea) which gathers of all kinds. The second brings the net to the shore.

§ 169. The third gathers the good into vessels, and casts the bad away; or separates the wheat from the tares—the righteous from the wicked; and is the pearl of great price, obtained only by the sacrifice of all things; as also the field of treasure, which is Zion.

§ 170. Now therefore, let every Member of the Priesthood, unto whom this Proclamation shall come, go to with his might, and teach these things to the Saints; and if any have sinned, let them repent, and they shall be forgiven.

§ 171. And let them organize accord-

ing to the pattern (given by the word of the Lord unto Baneemy) of the first department of the School of Faith, appointing their Teachers by common consent of the class.

§ 172. And let none excuse themselves, for all are authorized to do that part of the work, who are members of the Priesthood by the laying on of hands. And let there be a record kept of the organization of every class, quorum, or school.

§ 173. And let there be a transcript of the record transmitted to the Chief Scribe of the Lord's house, as soon after the organization as possible; and as soon as the proper persons can be qualified as Elders, they will be sent to advance those schools in the principles of the Order.

§ 174. And to prevent delay, let each class, quorum, and school, when they are organized, choose and duly recommend such person or persons as they shall deem worthy to receive ordination as Traveling Teachers, and let them be ordained as soon as circumstances will admit; and if they are found worthy, according to the test of the everlasting

covenant, they shall be qualified and sent forth, as Elders.

§ 175. If not, they can remain in their own order.

§ 176. And let all remember, that it is through much tribulation and the sacrifice of all things, that we attain unto the kingdom of God.

§ 177. And impart ye of your earthly substance one to the other, as the spirit of truth shall dictate in your hearts.

§ 178. The *Organ and Messenger* will be published as a medium of instruction to all the schools; therefore let all support it with their means and influence, that it may be enlarged, and published often for your edification.

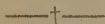
§ 179. And when you have passed through the preparation and entered the endowing department, ye shall read it in the pure language—which is the language of the Priesthood—and the Lord hath restored it unto his people, that they may all call upon him with one consent, as in the beginning.

§ 180. Therefore be diligent, and fear not the Beast, neither Babylon, for they

shall soon perish, (although they flourish for a little season,) and ye shall possess the kingdom in peace.

Signed, CHAS. B. THOMPSON,
Chief Teacher of the Preparatory Department of Jehovah's Presbytery of Zion.

April 1st, 1850.



ERRATUM.

On the title page, for "Laws and Covenants" read Law and Covenants. Thro' inadvertancy, the error was not discovered until the first form was worked off.



NOTE.—The law of Israel is one law or rule of action, revealed by Jehovah, and is perfect, no new enactment being necessary, constituting laws, in the plural; but one law, or rule of action, founded in nature, revealed, (not made,) existing through necessity; and its penalties are not arbitrary, but are the effects of existing causes, or in other words, are the inevitable consequences of violating the rule of action revealed.

PART SECOND.

LAW AND COVENANTS

OF

ISRAEL.

CHAPTER V.

The Faith of Israel.

§ 181. One God, JEHOVAH ALOHEEM—self-existent and eternal, who is over all Gods. blessed forever.

§ 182. One Messiah, the Lord of Hosts, or Lamb of God, consisting of seven personages, chosen before the foundation of the world, and ordained to take tabernacles in the flesh, successively in seven dispensations, to reveal the will and purposes of God to man.

§ 183. Three of these seven, constituting the Trinity, were tabernacled in Abraham, Isaac and Jacob, and hold the keys of the three orders of the Holy Priesthood of the Sons of God:

§ 184. First, the Priesthood to regenerate men in the flesh.

§ 185. Second, the Priesthood to restore all things.

§ 186. Third, the Priesthood to perfect and exalt men upon the earth.

§ 187. The first is called the First Patriarchal, or Lesser Order. The second is called the Second Patriarchal, or Ecclesiastical Order. The third is called the Third Patriarchal, or Royal Order.

§ 188. The other four of the seven are helpmates to the three, and were tabernacled in Sarah, Rebecca, Rachel, and Joseph, for the purpose of bringing forth and preserving a chosen seed in the earth, unto whom the oracles of God could be committed and preserved.

§ 189. In a subsequent dispensation, called in the Oracles of God "the dispensation of the fullness of times," these seven will be again tabernacled in the flesh, to regenerate, restore, perfect and exalt their seed, according to the promises recorded in the Oracles of God unto them.

§ 190. And they will also regenerate, restore, perfect and exalt the whole hu-

man race, if they will receive the covenants of their Priesthood, and keep them :

§ 191. And will gather all things in one, both which are in heaven (i. e., the intellectual spirits that dwell there) and in the earth (i. e., the human family.)

§ 192. The physical elements of the human body are four in number, viz : Earth, or solid matter ; Water, or liquid matter ; Air, or etherial matter ; and Heat, or caloric matter.

§ 193. The human intellect consists, first, of a Telestial Spirit, empowering the mind to comprehend the means of sustaining and reproducing the human body, and providing for the contingencies of the same.

§ 194. This Telestial Spirit is designed to become the tabernacle of another superior spirit, called Terrestrial, empowering the mind to comprehend the fall of man from the condition of his first creation, and the means of restoring him back again to that condition ; this is the Elias promised to Israel to restore all things.

§ 195. This Terrestrial Spirit is also

designed to become the tabernacle of a third spirit, called Celestial, empowering the mind to comprehend the object and design of the creation of man, and the means of attaining that object and of fulfilling that design.

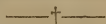
§ 196. This spirit perfects and exalts man to the position of Kings and Priests unto God and the Lamb, to reign on the earth, constituting him intellectually, when perfected, a trinity of spirits ;

§ 197. And physically *and* intellectually, a septuary, or compound being, consisting of seven elementary principles ; containing within himself a type of the Messiah, or Seven Chief Ones, elected, chosen, and anointed by the Most High, to reign over the Sons of God.

§ 198. And thus, by the reception of these intellectual spirits, each man will become an angel, or Son of God, and with one consent will unite under one government, acknowledging the dominion of the Messiah, the Lord of Hosts, the Lamb of God ; in which Lamb dwelleth all the fullness of the Godhead bodily.

§ 199. And thus will the tabernacle of God be with men, and he will dwell with them and be their God, and they his people forever.

§ 200. The earth also being subdued and replenished, will be like the Garden of Eden. Then will the meek inherit the earth, and every man in every place find a brother and a friend.



CHAPTER VI.

The Blessing of Jacob at the Ford of Jabbok.

§ 201. “And Jacob was left alone, and there wrestled a man with him until the breaking of day.

§ 202. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob’s thigh was out of joint as he wrestled with him.

§ 203. And he said, let me go, for the day breaketh; and he said, I will not let thee go except thou bless me.

§ 204. And he said unto him, what is thy name? and he said, Jacob. And

he said, thy name shall no more be called Jacob, but Israel; for as a Prince hast thou power with God and with men, and hast prevailed.

§ 205. And Jacob asked him, and said, tell me, I pray thee, thy name? And he said, wherefore is it that thou dost ask after my name? And he blessed him there," saying :

§ 206. Thou art a Prince of God, for I will be with thee, and from henceforth will dwell in thee, and my name is thy name, and my God is thy God, even God Almighty, the head God of all Gods ;

§ 207. The same God that chose thy fathers Abraham and Isaac, and gave unto them the knowledge and keys of the Priesthood of Regeneration and of the Restitution of all things, and promised unto them an inheritance in the land, even all the land of Canaan, for an everlasting possession ;

§ 208. And promised that the families of the earth should be blessed in Abraham, even that they should be regenerated through his loins ; and promised national blessings in Isaac and his seed.

§ 209. But unto thee God Almighty giveth a greater Priesthood, even the Priesthood of Perfection and Exaltation.

§ 210. And he will give unto thee and thy seed after thee, for an inheritance and everlasting possession, all the land of the earth, even to the utmost bounds of the everlasting hills, and will be your God and dwell among you.

§ 211. And it shall come to pass that on whomsoever thou shalt confer thy name, by thy blessing, they shall become thy seed, and shall inherit thy Priesthood, and thy power to prevail with God and man, and shall become Princes of God on the earth, subduing and replenishing it for their inheritance.

§ 212. And thus shall all the families of the earth be blessed in thee and in thy seed; and in the latter days thou shalt dwell in the midst of thy seed upon the earth, and shalt see this thy blessing consummated.

§ 213. "And Jacob called the name of the place Penial, for I have seen God face to face, and my life is preserved."

CHAPTER VII.

A Prophetic Vision.

§ 214. On the first day of September, A. D. 1845, being alone, I fell into a train of thought, contemplating on the things which must shortly come to pass.

§ 215. While thus contemplating, the natural objects around me passed from the vision of my mind, and I fancied myself in the city of Nauvoo, viewing the architecture of the temple, and admiring the workmanship thereof.

§ 216. The temple was outwardly finished, and the Nauvoo house was also fast going up.

§ 217. Many were expecting soon to receive their endowments, and be sent forth to the nations.

§ 218. It was contemplated that soon after they should go forth to the nations, the city would be visited by some of the princes and noblemen of the eastern continent, who would take lodging in the Nauvoo house, and would fully investigate our principles, and learn what we had suffered in consequence of promulgating the same, and would then re-

turn to their own countries with favorable views of us and our religion.

§ 219. The people of the United States, who had for some time been contemplating a war with Mexico, were suspicious of an interference by some of the nations of the eastern continent ;

§ 220. And knowing that they had waged an untiring persecution against the Latter-day Saints, ever since Joseph Smith first bore record of the Book of Mormon—driving, robbing, plundering and murdering their chief men, and many others ;

§ 221. And knowing that none of these wrongs had been redressed by them, they feared that if the Elders of the Saints should go forth to the nations as contemplated, they would seek redress for their wrongs by leaguering with foreign nations to overthrow this government.

§ 222. Therefore, they were resolved to prevent this by destroying the city and temple, and scattering the people.

§ 223. I saw them gathered, a mighty host, and the Saints were greatly affrighted ; for although their numbers were great, the number of their enemies

were a hundred to one; and what was stranger still, no one among them attempted to calm their fears, by delivering to them an address.

§ 224. The enemy at this time, however, did not attack the city, but only located their camp, pitched their tents and stationed their guards.

§ 225. After which they sent a message into the city, offering to spare the city if the Saints would leave it; and if they would furnish a certain number who would enlist into the service of the United States, to fight the Mexicans, with whom they were about to engage in war, the balance were to be treated as other citizens.

§ 226. Otherwise, the city should be destroyed, and the Saints should be treated as rebels against the government.

§ 227. At this proposition, the Saints seemed confounded. No one made any reply. All were silent, except an occasional enquiry from one and another, saying, What shall we do? None presumed, however, to answer.

§ 228. About the dusk of the evening, the people were gathered in great num-

bers in and about the temple ; when, lo ! and behold ! one clothed in priestly robes, who held a standing in the highest quorum then existing in the church, to whom the Saints had been long attached, whose word they had taken as the word of God, appeared before the congregation, and thus addressed the people :

§ 229. “My brethren, we are brought into a straight ; but be not troubled, it is all for the best. Our enemies say, we must leave the city, or they will destroy it. Let them have the city ; we can do without it.

§ 230. Some may think that the time has come for the Lord to deliver us by a miracle ; but that time has not come. Joseph said that time would not come till the armies of Israel should become very great ; and my brethren, you see that we are but a handful in comparison to our enemies.

§ 231. And it is not necessary that we should contend with them, for if we yield to their proposition, and give up the city, the Lord will bless us, and we will soon have a better city, and be richer than we are now. Arise, and let us go hence.”

§ 232. He started, arrayed in his priestly robes; and as no one appeared to controvert what he had said, the most of the congregation followed him.

§ 233. It was in the night when he left the city: there was a shout in the camp of the enemy, for they supposed all the Saints were going.

§ 234. After this, I looked, and the temple had disappeared; and I beheld a more glorious temple, and behold, one arrayed in royal robes, with a crown upon his head, appeared in the door of this temple; and he opened his mouth, and said as follows:

§ 235. "Now the priesthood must be cleansed, and the armies of Israel purified. Come therefore, my people, saith the Lord, enter ye into your chambers, and shut your doors about you, for in a small moment the indignation shall pass over to the confusion of the wicked, and their utter destruction."

§ 236. Having spoken these words, he retired into the temple. I followed him in, and many others came in after me.—I entered the lower room of the temple, and immediately kneeling, dedicated my-

self to God in the Everlasting Covenant.

§ 125. I then arose, and beholding the Assembly, saluted them, saying, Brethren, I salute you in token or remembrance of the Everlasting Covenant, in which Covenant I hereby acknowledge to have received you, to be your friend and brother throughout time and eternity.— And all present said, Amen, in token of the same. I then continued :

§ 126. “The wicked have strengthened themselves against the Lord, and have it in their hearts to destroy God’s people ; and many who were with us have gone through fear, and the love of pleasure, to strengthen their hands against the truth.

§ 127. But thus saith the Lord, They shall not prevail against my people ; for the armies of Israel shall flock from the west like the locusts upon Egypt, and shall break to pieces, scatter, and utterly destroy those nations who gather together against the daughter of Zion, and their substance shall be consecrated unto God at his store-house in Zion. And all present said, Amen.

§ 128. While the sound of their re-

sponse was still ringing in my ears, I was suddenly transported to the chamber or room above, where I found myself arrayed in priestly robes, and those around me were clad in the same manner; immediately one at the east end of the room arose, and approaching an altar in the centre, offered there an offering, saying,

§ 129. "Lord, they have slain thy prophets and saints, and we that are left they seek to kill; let this offering, which we now offer unto thee, in remembrance of the blood that they have shed, secure the avenging of that blood upon their heads, and thereby prevent them from accomplishing their evil designs upon us." And all present followed his example, saying the same words.

§ 130. As soon as the last of the priests had finished his offering, I was suddenly removed to the chamber or room still above, where I found myself clad in royal robes, and those around me were clad in the same manner: we had a sort of crown upon our heads, unlike the crowns the kings of the nations wear, but which gave us truly a kingly appearance. Immediately one arose, and saluted the company as follows:

§ 243. "Ye royal sons of the Most High God, unto us is given the keys of power over the nations, that we may break them to pieces as the vessels of a potter are broken to shivers, if they obey not our mandate." And all answered with one voice, "Yea, verily this power is committed to us." He then continued:

§ 244. "The nations have refused to obey our mandate, which we sent unto them, requiring them to redress the Saints for the wrongs they have suffered in their midst, and to avenge the blood of the prophets and saints, which has been shed by the hands of their citizens.

§ 245. But in the stead thereof, they have combined together to carry out the true principles of their hearts—to utterly destroy the remainder of God's people. Their crimes are now come to the full—the cup of their iniquity is now filled up to the brim." And all present answered with one voice: Yea, verily, it is so. He then continued:

§ 246. "Be it therefore decreed by this Council, that these nations now combined against the remnant of Zion,

together with all those who have joined them from among the Saints, be broken to pieces as the vessels of a potter are broken to shivers, scattered, and utterly destroyed, and their substance consecrated unto God at his storehouse in Zion." And all present answered, This is our decree.

§ 247. A messenger was then sent with this decree, to the Chamber of Priests below. (I accompanied the messenger.) As he entered the department of the Priests, one at the east end of the room arose, and said :

§ 248. "Hail ! ye messenger from the Royal Chamber, what is the will of the Royal Council?" The messenger answered, "O, ye Priests of the Most High God, this is the decree of the Royal Council," (reading the decree.)

§ 249. The Chief Priest received the decree from the hand of the messenger, who immediately returned to the Royal Chamber, but I tarried with the Priests, and approaching the altar, offered an offering thereon, saying :

§ 250. "Let this offering secure the execution of this decree; and every

Priest present did after the same manner, saying the same words. A messenger was then despatched with the decree to the Chamber or Room of the Prophets, on the ground floor of the temple. (I also accompanied him.)

§ 251. As he entered the Prophet's Room, the Chief Teacher arose and said: "Hail! thou messenger of the Priests of the Most High God, who bringeth good tidings, what message have you this morning?" To which the messenger answered:

§ 252. "Ye Prophets of the King of Kings, to whom is given the Keys of Power to bring to pass the restitution of all things spoken by the prophets of old, and to witness the execution of the decree upon sinners for the avenging of the blood of your brethren the prophets and saints, which has been shed upon the earth, it is decreed by the Royal Council, in the Chamber of the Royal Sons of the Most High God, as follows; (reading the decree.)

§ 253. After which he said, "This decree was communicated to the Chamber of the Priests, who have offered an offering to the Most High, securing by their

Priestly Authority, the execution of this decree." After which he withdrew, and returned to the Chamber of the Priests. The Chief Teacher then arose and said :

§ 254. "Brethren, having had faith in God, we have prophesied ; we will now go and see our prophecies fulfilled."—He then offered himself in prayer, kneeling, and dedicated himself and brethren to God in the Everlasting Covenant.

§ 255. He then arose and saluted his brethren as the Prophets of God, repeating the covenant, to which they all said, Amen, in token of assent. They then shouted hosannah to God and the Lamb, three times in succession, repeating Amen three times at the close.

§ 256. After which they immediately went out. I followed them out, but they all disappeared mysteriously, and I was left alone. I then returned into the room they had left, and it was empty and desolate.

§ 257. While contemplating on what had passed, I was accosted by one who had followed the man in priestly robes to serve the enemy of all righteousness. He delivered to me a message from his

master, and requested that I should deliver it to the people. I heard the message, but answered him not a word; and he departed.

§ 258. The import of the message was, that if we would now go and serve the man in priestly robes, we should be accepted and protected in the enjoyment of our religion. This grace was offered us through the clemency of the man in priestly robes, (he intending to atone for his treason against God and his kingdom, by prayer and praise in the enemy's land.)

§ 259. Immediately after the departure of the bearer of this message, I ascended the tower of the temple, and took my seat upon the highest balustrade, from which place I could distinctly see all the movements of the nations.

§ 260. I sat there till the close of that day, in the after part of which I saw the man in priestly robes calling his followers around him. When they were all collected, he addressed them with great earnestness, after the following import, (although he was a great distance from me, I understood distinctly every word he said:)

§ 261. "My brethren, you have been grieving on the account of those you have left behind you: but this you should not do, for they being unworthy of eternal life, are unwilling to make the sacrifice which God requires; therefore they must meet their fate; for remember they can never see life, but will be shut out of the presence of God forever.

§ 262. Their enthusiasm leads them to think that the Lord will not suffer them to be destroyed; but my brethren, the Nephites of old were destroyed; the Church in Missouri was driven out and many destroyed, and Joseph himself was killed; and they shall be destroyed also; for God required it of us to destroy that temple our hands had built, that we might learn to obey him both in building up and pulling down.

§ 263. And he now requires us to destroy our brethren, (who will not yield to make the sacrifices which we have made,) that we may learn to be executors of his vengeance upon those who will not obey his voice.

§ 264. Now, my brethren, cheer up,

for in consideration of the sacrifices which you have made, and which you are about to make, you shall be greatly blessed : for after much tribulation cometh the blessing, which is this : You shall return and build the waste places of Zion, and God shall bless you evermore. Amen."

§ 265. He then raised his hands to heaven, and made the following prayer : "O, God, we thank thee that we have been wise enough to accept the offer of our enemies, as we supposed they were, who have received us in peace.

§ 266. We thank thee that we were not foolish like those of our former brethren, who would not follow with us, but have tarried behind to be destroyed.

§ 267. And now, O, Lord God, we ask thee to bless these, our friends, who have received us so kindly, and have permitted us to serve thee in our own way ; and wilt thou be with us, while we destroy, without compassion, those of our former brethren who will not unite with us. Give us these blessings, we beseech thee, O Lord, and thou shalt have the praise forever : Amen."

§ 168. And all the people said, Amen. At the close of this prayer, the people dispersed and retired to their dwellings. I then descended from the tower, filled with indignation against the apostate priest and his murderous followers.

§ 269. How the night passed, I cannot tell, or whether more than one night passed I cannot now divine; but I found myself in the morning, about sunrise, walking in the porch of the temple, alone, when suddenly I heard a shout at a distance, and I immediately ascended the tower, when, on looking to the east, north, west, and south, I saw a mighty host in battle array, ready to destroy us.

§ 270. The shout had proceeded from them, for they were now in full view of the temple, and only awaited the command of their chief to attack and destroy us.

§ 271. I was for a moment confounded, and my spirit sunk within me, for a fear came over me that we should be destroyed.

§ 272. But calling to mind the predictions and decree of the Council Chambers of the Priesthood, my spirit re-

vived, for I then knew they could not prevail against us.

§ 273. I then lifted my eyes in confidence towards the west, and I saw the armies of Israel, almost innumerable, extending in a solid column from the west to the east, and from the east to the west, on all sides, directly in the rear of our enemies, who had not yet discerned them; for their eagerness to destroy us had absorbed all their attention, for they were now advancing upon us, having received the command from their chief to destroy us without mercy.

§ 274. And the man in priestly robes was there in advance of all the rest, with his immediate followers directly in his rear.

§ 275. At that moment the armies of Israel commenced their attack upon their rear and upon every side at once, which threw them into such confusion that they all broke their ranks, and ceased to act in concert;

§ 276. But every man seemed determined to sell his life as dearly as possible; but being hewn down at every stroke, they soon learned that they had

no power to withstand the force that was against them ;

§ 277. And as they gazed upon the apostate priest and his immediate followers (who had stood confounded without lifting a weapon ever since the attack commenced,) they naturally concluded it was a trick of theirs to bring this destruction upon them, and with one consent they turned their weapons upon this apostate crew, and cut them to pieces, and were immediately after hewn down themselves by the armies of Israel ;

§ 278. For it was but one hour from the time the attack commenced, when the last spirit of this great and mighty army, so formidable, proud and haughty in their own strength, had gone to reap its reward in the world of spirits.

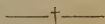
§ 279. I gazed upon the scene with gratitude, whilst the hosts of Israel gathered up the plunder and brought it to the store-house of God in Zion.

§ 280. They brought till they had filled the house, and were laying it on the ground near the house, when the vision closed.

§ 281. And I said, I will write the vision, for it will come to pass after many days. So I wrote the vision the self-same day, even the first day of September, A. D. 1845, it being the 32d year of my age, and the 11th of my ministry in the church.

(Signed,) CHAS. B. THOMPSON.

St. Louis, Mo., June, 1852.



CHAPTER VIII.

Constitutional Codes.

CODE FIRST.

Law for the government of the Schools of Preparation in "Jehovah's Presbytery of Zion."

TITLE 1.—*Of Faith.*

§ 282. Thou shalt have no God save Jehovah.

TITLE 2.—*Of Works.*

§ 283. Thou shalt keep the commandments of Jehovah thy God, which is thy reasonable service.

TITLE 3.—*Of Love.*

§ 284. Thou shalt worship Jehovah thy God, and him only shalt thou adore.

TITLE 4.—*Of Justice.*

§ 285. Thou shalt render unto thy brother a full equivalent for that which thou hast received of him.

TITLE 5.—*Of Mercy.*

§ 286. If thy brother be unable to render unto thee a full equivalent for that which he hath received of thee, thou shalt not require it of him.

TITLE 6.—*Of Charity.*

§ 287. Thou shalt help such as want help, and be kind, freely imparting thy goods to relieve the distressed and the needy of thy brethren.

TITLE 7.—*Of Holiness.*

§ 288. Thou shalt deny thyself of all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world.

§ 289. The above Law of the Everlasting Covenant, is given as a Constitutional Code for the government of the

Schools of Preparation in "Jehovah's Presbytery of Zion."

§ 290. The Teachers, Chiefs and Elders of all classes, quorums and departments, are the expounders of this law, and will therefore see that all persons under their supervision in the Covenant, observe it.

§ 291. If any are found transgressors of this law, let them be admonished by their Teacher, and if they repent they shall be forgiven;

§ 292. But if they repent not, let the Teacher take one or two good brethren with him, and admonish them the second time in their presence, and if they then repent they shall be forgiven;

§ 293. But if not, let the Teacher call them before the class, and there admonish them the third time, and if they then repent, they shall be forgiven;

§ 294. If not, the class may withdraw their fellowship from them, and leave them to be judged of God, or to be restored to fellowship, should they afterwards repent.

§ 295. And if a Teacher shall be found a transgressor of this law, he shall be

dealt with in the same manner by his Chief, or by a Teacher or Pastor of a higher department, or by any Elder.

§ 296. But if any break their Covenant, that is, if they deny the binding force of their Covenant, and count it an unholy thing, their names shall be blotted out of the Book of Remembrance;

§ 297. And the curse is sure to devour them, for there remaineth no more sacrifice for their sin, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversary.

CODE SECOND.

The Perfect Law of Liberty, and Constitution of the Free and Accepted Order of Baneemy and Fraternity of the Sons of Zion.

§ 298. This Law and Constitution, in its code, consists of three Positive and twelve Negative commandments, as follows:

PART ONE.—THE POSITIVE.

TITLE 1.—*Our duty to God.*

§ 299. Thou shalt love the Lord thy

God, with all thy heart, and with all thy mind, and with all thy soul.

TITLE 2.—*Our duty to our Neighbor.*

§ 300. Thou shalt love thy neighbor as thy self.

TITLE 3.—*Our duty to our Enemies.*

§ 301. Thou shalt love thine enemies.

PART TWO.—THE NEGATIVE.

TITLE 1.—*Our Maker's Check.*

§ 302. Thou shalt have no other Gods before me.

§ 303. Thou shalt make no images or pictures to worship.

§ 304. Thou shalt not take the name of the Lord thy God in vain.

§ 305. Thou shalt not profane the Holy Sabbath Day, by servile labor.

TITLE 2.—*Our Neighbor's Shield.*

§ 306. Thou shalt not neglect to honor thy father and thy mother.

§ 307. Thou shalt do no murder, nor steal, nor bear false witness.

§ 308. Thou shalt not commit adultery.

§ 309. Thou shalt not covet thy neighbor's wife, nor his property.

TITLE 3.—*Our Enemy's Protection.*

§ 310. Thou shalt not curse, but bless them that curse you.

§ 311. Thou shalt not neglect to do good to them that hate you.

§ 312. Thou shalt not seek revenge for personal injuries.

§ 313. Thou shalt not desire evil to come upon those who despitefully use you and persecute you, but rather pray for them that they may be converted.

§ 314. The principles contained in the above law and constitution, are six in number, viz : three practical, and three inherent.

§ 315. The three practical are, 1st, Faith ; 2d, Virtue ; 3d, Charity.

§ 316. Faith in God, Virtue with our neighbor, and Charity towards our enemies.

§ 317. The three inherent are, 1st, Knowledge ; 2d, Wisdom ; 3d, Love.

§ 318. Through faith in God we learn to know Him, which is life eternal.

§ 319. By a virtuous walk with our neighbor we obtain wisdom, whose price is above rubies.

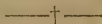
§ 320. By exercising true charity towards our enemies, we plant in our hearts Love, unadulterated Love, which is the very essence of Deity, for God is Love.

§ 321. The following rules are attached to this law and constitution, to show us how far we have obtained the inherent principles of the same.

§ 322. Rule 1.—By this we know that we love God; if we keep his commandments and they are not grievous unto us.

§ 323. Rule 2.—By this our wisdom is manifest, and love to our neighbor; if we love God and keep his commandments.

§ 324. Rule 3.—By this we know that our love is perfect; if we cheerfully do unto all others as we wish them to do unto us.



CHAPTER IX.

Revelation,

Given January 1st., 1848, in answer to the following Petitions, by Chas. B. Thompson, who had been ordained, anointed, endowed and sealed, a High

*Priest of the Melchisedeck Priesthood
in the Church of Jesus Christ of Lat-
ter-Day Saints.*

FIRST PETITION.

§ 325. O, God, the Eternal Father, having presented myself before thee, in the order of thy Holy Priesthood, I ask to be heard in the name of thy Son :

§ 326. I ask Thee to show unto me the reason why I have not been called upon to officiate in my office as a High Priest in Thy Church, for the last three years, or more.

ANSWER.

§ 327. *The word of the Lord came unto me, by the voice of Baneemy, saying: Verily I say unto you, I commanded my people to build a house unto me, in Nauvoo, that therein my Holy Priesthood might be organized, the baptism for the dead administered, and the keys and key-words of my Holy Priesthood therein revealed to all my saints.*

§ 328. I gave unto them a limited, but sufficient time to build it, with the awful denunciation hanging over them, if they did not build it in the time appointed,

they should be rejected as a Church with their dead.

§ 329. They were very slothful; the time expired; the house was not finished; the Church was rejected.

§ 330. The wings of the political Eagle of the United States was given to the Church to bear her into the wilderness, into her place, which was a state of darkness.

§ 331. Joseph and Hyrum I took to myself, and with them the keys of the Church.

§ 332. The Church was then rejected, and subsequently disorganized, and had no power to re-organize itself.

§ 333. The Priesthood, however, remained, but its power was little known, and less regarded, for this Priesthood is my authority independent of the Church, for I gave it unto my servant Joseph before there was any Church organization; and on whomsoever he had conferred it by the laying on of hands, or otherwise, it remained.

§ 334. The Church had no power to take it from them after she was rejected.

§ 335. This Priesthood was connected

with the Church before her rejection, but afterwards stood independent above every creature beneath the Celestial worlds;

§ 336. Therefore, your Priesthood has remained, notwithstanding the Church is rejected.

§ 337. All those who have set themselves up as Presidents of the Church since its rejection, are shepherds for the fleece, and not of the flock; for they have not been commanded of me so to do; therefore they call only on those who can give them the fleece.

§ 338. Thus saith the Lord, these all seek to lead my people away from Zion, their only place of deliverance—therefore, follow them not.

§ 339. But behold, saith the Lord, inasmuch as any have administered the ordinances of my Holy Priesthood to their fellows, who have been called and chosen in righteousness, in this they are accepted of me, for this they had power to do, inasmuch as they themselves had received them properly, for every ordained High Priest stands independent of his fellow in this state of disorganiz-

ation. Hence the confusion caused by those who seek to rule over their brethren.

SECOND PETITION.

§ 340. I now ask how Zion can be redeemed, and a place of deliverance prepared for Thy people, seeing that the Church is rejected, and Thy Priesthood thus disorganized.

ANSWER.

§ 341. *The word of the Lord came unto me, by the voice of Baneemy, saying: Verily, I say unto thee, through Baneemy, Patriarch of Zion, for this is the name and calling of the angel of my presence to you-ward from henceforth.*

§ 342. Verily, I say unto you, he was chosen before the foundation of the world, and this name given to him indicating his calling and election.

§ 343. And as thou hast humbled thyself, I will exalt thee.

§ 344. From thy earliest childhood thou hast been disciplined for this work, and thou hast been dedicated unto me by the hands of my servant Joseph, and I instructed thee by his mouth for nearly

ten years, that thou mightest be qualified to organize my Holy Priesthood in all the world, preparatory for the redemption of Zion, which must be done speedily, not in haste, but in order.

§ 345. But, to complete thy qualifications for this great work, I will reveal unto thee the Grand Key-Words of my Holy Priesthood, which have not been revealed as such to any now clothed in mortal flesh.

§ 346. Thou hast been ordained, anointed, and my Holy Priesthood has been given thee, insomuch that thou hast asked in my name, who am Jesus Christ, the Son of God.

§ 347. But this name of mine is known to the world, both to the righteous and the wicked, and many wicked men, and even devils assume this my name, saying, "I am Christ;" "I am the Messenger of Christ;" "I am sent in the name of Christ," and deceive many, and if it were possible they would deceive the very Elect.

§ 348. But this is not possible, because the very Elect are in possession of my new name, which name was given me

of my Father after the fall of Lucifer, and that arch-fiend has never known it.

§ 349. It is the Grand Key-Word of the Holy Priesthood ; it is never revealed to any but the very elect on earth, who have made their calling and election sure, but is known in all the courts of heaven.

§ 350. This my name I will reveal to you ; it shall be your safeguard against deception, and key of deliverance from all the evils you will have to encounter on the earth, also the key of entrance into the Celestial kingdom.

§ 351. All who know it not can never enter the Celestial kingdom, except by proxy, and then only in the name of their proxy.

§ 352. Verily I say unto thee, through Baneemy I will give unto you the keys of all the sealing blessings of my Holy Priesthood, and I will continue to instruct you from time to time ; I will watch over you and guide you by my spirit.

§ 353. Evil will be spoken against you by those who seek the fleece of my flock, but fear them not, for the arm that is

raised against thee shall perish, and the tongue that is raised against thee in judgment thou shalt condemn.

§ 354. Thou hast many times been set at naught and despised by thy brethren, when they were very far inferior to thee in knowledge, and thou didst know it, but thou didst bear it patiently, because my spirit whispered, "I will appear to your joy, and they shall be ashamed."

§ 355. Nevertheless, thou hast not been altogether without sin before me, for thou hast erred in many things, because of the darkness that has enveloped my Priesthood for the last three and a-half years, for which thou hast sorely repented, and I have forgiven thee.

§ 356. Go, and sin no more. Trust in me, and thou shalt never be confounded, and thou shalt lay the foundation for the redemption of Zion.

§ 357. Thy name shall be had in honor, for by thee will I raise up unto my people a man who shall lead them like as Moses led the children of Israel, and he shall redeem Zion and deliver Israel.

§ 358. And then a crown and exaltation awaiteth thee as a reward of thy labors. Amen.

CHAPTER X.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Banee-my, on the 5th day of January, 1848, saying :

§ 359. Verily, I say unto thee, my servant, in answer to thy prayer, behold I have given unto you a commandment to organize my Priesthood in all the world.

§ 360. And verily I say unto you, my people have been nourished in the wilderness, or a disorganized state, by my spirit, for a time, times and a-half, which is three years and a-half, from the face of the serpent, which is the devil.

§ 361. But now my people must be organized, or he will prevail against them ; therefore, I have commanded you to organize my Priesthood.

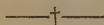
§ 362. Behold, I have shown unto you in a prophetic vision of the redemption of Zion, that my Holy Priesthood consists of three distinct orders, viz : Prophets, Priests, and Kings or Princes, which three orders I command you to organize.

§ 363. Behold, I will give unto you

the keys of the Schools of the Prophets, and the key-words of my Holy Priesthood, and also the keys of my kingdom, whereby and wherewith I will give you direction to organize, first, Schools of the Prophets, wherever there is a sufficient number who receive my Priesthood by ordination to constitute them.

§ 364. And then in due time, I have commanded thee to organize quorums of the Priesthood, with the key-words which I shall give thee.

§ 365. Also, I have reserved it for thee in due time, to organize a Council of the Royal Princes of Zion; therefore, be faithful, for thy reward is sure. Even so : Amen.



CHAPTER XI.

Revelation.

The word of the Lord came again unto Chas. B. Thompson, by the voice of Baneemy, on the 5th day of January, 1848, saying :

§ 366. Verily, I say unto thee, as thou

hast asked, even so it shall be given unto thee to know ; all the keys of which I have spoken and promised to give unto thee, I gave unto my servant Joseph, but he was strictly commanded not to reveal them to any except his brother Hyrum, until the temple at Nauvoo should be finished.

§ 367. But as he plead with me in behalf of some of the Twelve, and others, that they might be permitted to receive the order of the quorum of the Priesthood, I permitted him to give them the order, but not the key-words.

§ 368. And he also organized a Council of Princes, but not by the keys which I gave him.

§ 369. This Council I permitted him to organize, to accomplish my purpose in the disorganization of my Church, which was then polluted, and I have rejected it with its dead, and there remaineth no deliverance for my people except in the redemption of Zion, and the establishment of my kingdom thereon, saith the Lord.

CHAPTER XII.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Banne-my, on the 13th day of January, 1848, saying :

§ 370. Verily, I say unto you, my servant Chas. B. Thompson, as you have asked, even so it is given unto you also to know, that my servants Joseph and Hyrum were without guile before me, in all their administrations in the Church.

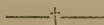
§ 371. Nevertheless, they sinned against their own bodies, by seeking to gratify their fleshly lusts, contrary to the laws of the land and my commandments.

§ 372. Therefore for this cause, the fruit of their bodies cannot inherit their Priesthood by lineage, saith the Lord.

§ 373. And that my Holy Priesthood might be cleansed, and the remnant of my people who are pure in heart redeemed by righteousness, I called them to lay down their lives as martyrs for me.

§ 374. Therefore, the keys which I gave them I will give you, that through you they may be given to all the chosen of

my Holy Priesthood, saith the Lord, and that through them and their redemption Zion might be redeemed with judgment, for thou art a legal heir through the regeneration to the keys of the Priesthood which they held.



CHAPTER XIII.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Banee-my, on the 16th day of January, 1848, in answer to the following petition :

§ 375. Why am I despised, rejected, and the authority of my Priesthood set at naught by the Twelve and their adherents ?

§ 376. Verily, I say unto you, saith the Lord, it is because they have not my spirit, and have violated the covenant of the Priesthood conferred on them.

§ 377. Therefore, as you have received certain ordinances of the Priesthood from those who were at the time under the

superintendence and dictation of the Twelve, since they assumed the authority to rule over their brethren, you was by your covenant responsible to them, not to administer those ordinances to any, except as they should direct.

§ 378. But now by their own act and decision, they have without just cause, and contrary to your request, dismembered and rejected you from the station wherein they had formerly placed you under the covenant.

§ 379. Thus, by breaking the covenant on their part, they have freed you from the responsibility to them, of the covenant on your part; therefore, by this act of theirs, you are set free from all responsibility by covenant of Priesthood to any man or set of men upon the earth, except as I have and shall command you.

§ 380. It remains therefore for you in due time, by the authority of a quorum of my Holy Priesthood when it is organized, to dismember them and cut them off from my Priesthood for a violation of the covenant thereof. Even so: Amen.

CHAPTER XIV.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Banee-my, on the 27th day of January, 1848, saying :

§ 381. Verily, I say unto thee, my servant, saith the Lord, as I promised I will reveal unto thee my new name, and teach thee the use thereof, that thou mayest organize my Holy Priesthood, of which it is the Grand Key-Word.

§ 382. And as thou hast asked concerning the order of the Sons of the Prophets, verily I say unto you, I will give unto you a new name, which name is the Grand Key-word of this order of my Priesthood, which is the Lesser or Aaronic order..



CHAPTER XV.

Revelation.

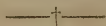
The word of the Lord came unto Chas. B. Thompson, by the voice of Banee-

my, on the 29th day of January, 1848, saying :

§ 383. Verily, I say unto you my servant, saith the Lord, the new name which I give you is my name also, for my Father gave it to me in the beginning.

§ 384. Therefore, that thou mayest be called by my name, I give thee this thy new name.

§ 385. Therefore, fear not, for my angels have charge of all those who are called by this my name, and in their hands they will bear thee up, that thou fall not by the hand of thine enemy.



CHAPTER XVI.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Banee-my, on the 7th day of May, 1849, saying :

§ 386. Verily, thus saith the Lord, let the School of the Prophets be immediately closed, and let all my servants return to the School of Faith, and remain

therein until their faith is made manifest by their works ;

§ 387. After which they may enter the School of Works, and also in due time the School of the Prophets, for verily I say unto you, my sanctuary shall not be polluted by unbelief or selfish principles.

§ 388. This I give unto you as a rule to govern you in all your administrations in the Schools of Preparation for the orders of my Holy Priesthood, saith the Lord your God ;

§ 389. For verily I say unto you, if men still love this present world and their own selves better than my commandments, they are not meet to enter my sanctuary, to receive instruction in the School of my Prophets.

§ 390. Therefore, they shall be proved in the School of Faith, and also in the School of Works, before ye shall suffer them to enter my sanctuary, to be cleansed and purified for the orders of my Holy Priesthood, wherein they receive honor and glory, saith the Lord Jehovah. Even so : Amen.

CHAPTER XVII.

Revelation.

To the people of the United States of North America, in answer to their supplications, prayers, and petitions, offered up unto Almighty God, on the 3d day of August, 1849, praying that the pestilential scourge called "Cholera," might be stayed from further desolating their country.

§ 391. Verily, verily, thus saith the Almighty God, unto the people of the United States of North America : I have heard your prayers, and your petitions have come up before me like incense offered upon the altars of Baal ; for you have not known me, although you have called upon me in your trouble, in your sorrow, and in your fear.

§ 392. Nevertheless, I will be merciful unto your unrighteousness, because of your ignorance ; and although you have not expected me to answer your prayers, save by the staying of the pestilence, nevertheless, I will speak unto you, and instruct you while your hearts are tender, lest when the scourge is stayed for a season, you lay it not to heart.

§ 393. For behold, I, the Almighty God, have laid my hand upon you, to scourge and rebuke you, for verily your sins are great before me; the blood of Saints and Prophets cries unto me from the ground against you, and they must and shall be avenged.

§ 394. Nevertheless, as I said before, I will be merciful unto your unrighteousness, and give you space to repent; yea, to bring forth fruits meet for repentance, which must be done within the time allotted, for my law written unto you by the hand of Baneemy, Patriarch of Zion, shall be fully executed upon you, saith the Almighty God.

§ 395. For behold, I inspired the man Columbus with wisdom and perseverance to search out this land—which is a choice land, reserved by me for a righteous people, and all nations who possess it must hearken to my voice and obey my law, or they shall be cut off as cumberers of the ground; for this is my decree upon this land.

§ 396. Nevertheless, I am long suffering and tender in mercy; therefore it is not until the cup of your iniquity is full,

that the decree will be executed upon you; for verily, I inspired your pilgrim fathers to seek refuge upon this land, from the oppressions of their mother country;

§ 397. And when that mother country extended her oppressions unto them upon this land, I, the Almighty God inspired them to resist these oppressions; which resistance brought the armies of their mother country upon them, who would have overwhelmed and destroyed them;

§ 398. But behold, I, the Almighty, protected them; yea, I inspired their military leader Washington, with military skill to conquer those armies, and redeem the country from the domination of the British crown.

§ 399. Nevertheless, had I then withdrawn my spirit, naught but anarchy and confusion would have followed; for man without my spirit is full of darkness.

§ 400. Therefore, I, the Almighty God, inspired the commissioners who framed your Constitution, establishing the rights of man upon the broad basis of civil and religious liberty.

§ 401. Nevertheless, they had no open vision because they were under the curse of a broken covenant. Therefore I permitted them to plant in that instrument the seeds of your dissolution and destruction, to sprout and grow, should you provoke me to withdraw my spirit from among you.

§ 402. For it is my spirit alone that is the cement of nations, and more particularly that of a Republic; and more especially that of the United States of North America.

§ 403. As I withdraw my spirit, the seeds of dissolution and destruction planted in your Constitution begin to sprout and grow, because their growth is congenial to darkness; under the influence of which selfishness predominates—love grows cold, because iniquity abounds.

§ 404. Therefore, I, the Almighty God, raised up and inspired my servant Joseph Smith, to bring forth the Book of Mormon, and to publish the fullness of my Gospel unto you, that you might come into my Church, and be redeemed from the curse entailed upon you through the

breaking of the everlasting covenant by your fathers.

§ 405. For verily your fathers of the Gentile nations transgressed my law, changed my ordinances, and break my everlasting covenant ; for they slew mine Apostles, Prophets and Saints, and instituted laws and ordinances contrary to my Gospel, saith the Lord Almighty.

§ 406. But ye have allowed the deeds of your fathers, in that you have rejected my Gospel, and persecuted my Church, thereby wearing out my Saints ; and have slain my prophets.

§ 407. Therefore, I, the Almighty God, have taken the fullness of my Gospel from among you ; for I have rejected the Church organized for your redemption.

§ 408. Nevertheless, for the salvation of the remnant of the seed of the Church, and that you may be left without excuse in the day of your visitation and destruction, I have sent forth my law unto you, (by the works of which you may yet be justified) as well as unto all the nations of the Gentiles—through Baneemy, whom I the Almighty God have chosen, to whom I have given the keys

of my kingdom, pertaining to the earth.

§ 409. Yea, I have given him power over the nations, and he shall break them to pieces as the vessels of a potter are broken to shivers, if they obey not my law, contained in his proclamation of the first of January, 1849, saith the Lord.

§ 410. Therefore, to soften your hearts from time to time, (like the heart of Pharaoh, King of Egypt was softened,) that you may consider my law, I have sent forth my scourge upon you, called "Cholera," which you have petitioned me to stay.

§ 411. Nevertheless, it shall not be stayed (only for a season to prove your humility,) until the kingdoms of the world are subject to my law, saith the Lord God Almighty.

§ 412. For behold, the kingdom must now be restored to Israel, and the seed of Jacob possess their inheritance.

§ 413. Now therefore, O ye people of the United States of North America, if you would have my scourge stayed, according to your petitions, Obey my law, and avert the greater judgment that

awaits you, even your utter destruction, saith the Almighty God.

(Signed,) **BANEEMY,**
Patriarch of Zion.

Given on the evening of the 3d day of August, 1849.

Attested, and communicated to the President of the United States, through the Post Office, August 4th, 1849, by

C. B. THOMPSON,

Agent of the Free and Accepted Order of Baneemy and Fraternity of the Sons of Zion.



CHAPTER XVIII.

Revelation.

The word of the God of Abraham, Isaac and Jacob, to his servants of the seed of the Church of Jesus Christ of Latter-day Saints, having the testimony of Jesus Christ, came unto Chas. B. Thompson by the voice of Baneemy, on the 1st day of April, 1850, concerning their Organization, in preparation for the Endowment of the Priesthood, and their Regeneration in

the family of Israel, lest they be cut off both root and branch, when God shall vex and overthrow the Gentiles.

§ 414. For verily, the fulness of the Gentiles will soon come in, saith the Lord, when their times will be fulfilled, and my holy cities Zion and Jerusalem cease to be trodden down by them, saith the Lord.

§ 415. My sanctuary will then be cleansed, and the host of my people be made free, saith Jehovah.

§ 416. The judgment sat upon the little horn of Daniel's vision, (the Pope—see Daniel, 7th Chapter,) the last head of the first Beast of John's vision in Patmus, (see Rev. 13th Chapter,) on the 27th day of December, 1847, and they took away his dominion, to consume and to destroy it unto the end.

§ 417. At the same time, and on the same day, the second Beast of John's vision, (which is to exercise all the power of the first Beast,) showed his head and two horns above the earth, appearing like a lamb, that he might decoy and deceive my servants, saith the Lord.

§ 418. Therefore, on that day, also, I

sent and signified unto Baneemy, that he should make proclamation unto my servants, concerning the rejection of my Church, that they might not be deceived.

§ 419. And I gave unto him the keywords of my Holy Priesthood, that they might be organized and cleansed, and receive the endowment which I had promised them, but which had been withheld from them because of the transgressions and rejection of my Church, saith the Lord.

§ 420. And I have revealed unto him the pattern of my kingdom, and the order of the preparation, and restitution of all things spoken by the mouth of all the holy Prophets since the world began.

§ 421. And through him I have sent forth my law unto the Gentiles, that they may be left without excuse in the day of their visitation, saith the Lord, and as the day of their visitation draweth nigh, my servants must needs be prepared for that event.

§ 422. Therefore, let my servant Charles B. Thompson, in whom I am well pleased, send this my word unto all

my servants as speedily as possible, and let him organize all my servants according to the pattern which I have revealed unto Baneemy, in the words following :

§ 423. Verily I say unto you, there must needs be a preparation of my servants for the reception of the key-words of my Holy Priesthood, saith the Lord, without which no man can see my face and live, neither inherit my Celestial kingdom, saith the Lord.

§ 424. Now this my servant Joseph plainly taught to the Church, and strove hard to sanctify the Saints, that they might complete the Temple, and therein complete the preparations which I revealed unto him, and be endowed with the key-words which I had promised them, and therewith secure to themselves eternal life in my Celestial kingdom.

§ 425. But they hardened their hearts against me, saith the Lord ; and because they were lovers of their own selves, and covetous, they became proud, boast-ers, and blasphemers, without natural affection, truce-breakers, breakers of the marriage covenant, false accusers, despisers of those that were good ;

§ 426. And they were incontinent, disregarding their vows, heady, high-minded, and fierce, loving pleasure more than me, saith the Lord; having a form of godliness, but neglecting the preparation for the reception of the power thereof.

§ 427. Therefore, for this cause, saith the Lord, I gave them up unto their vile affections, to work out their abominations with greediness.

§ 428. Therefore, I took Joseph from among them, and with him the keys which I had given him, which were the keys of my Church, saith the Lord.

§ 429. Therefore, my Church being rejected, it was disorganized and ceased to exist on the day the two-horned Beast appeared, coming up out of the earth.

§ 430. And he clothed himself with the name of my Church, that he might appear like a lamb, and thereby decoy and deceive my servants, saith the Lord.

§ 431. Therefore have I made that name a curse unto my chosen; and I will slay all those who call themselves by that name, saith the Lord.

§ 432. For behold, when I gave my

kingdom unto the Gentiles, saith the Lord, I called it my Church, and made it subject to their laws. But they trampled it under their feet, saith the Lord, and drove it into the wilderness, where it perished from among them.

§ 433. After which, they took upon themselves the name I gave it, and professed great love and respect for me, saith the Lord.

§ 434. Therefore, to prove their sincerity, I brought them to this, my choice land, and brought forth my Church again among them, with its primitive gifts and purity.

§ 435. But they trampled it under their feet, as before, killing my Saints and slaying my Prophets.

§ 436. Therefore have I taken my kingdom from them, saith the Lord, and will soon restore it to Israel.

§ 437. But behold, the Gentiles call themselves my Church, after they have rejected my gospel, and slain those whom I sent unto them. Therefore, I will even slay them, saith the Lord, and call my servants by another name.

§ 438. Now therefore behold, the

Priesthood, the seed of the Church, (that from which the Church grew, the offices of the Priesthood, the gifts and callings of God, which belong to the chosen seed, and remain without repentance,) must needs remain with those on whom they have been conferred, until the judgment of this dispensation, at which time they will be taken from the unprofitable servants, and they, bound hand and foot, will be cast into outer darkness, where shall be weeping and gnashing of teeth, saith the Lord.

§ 439. Therefore, verily I say unto you, there must needs be an organization of my servants, who have retained in their hearts my testimony, saith the Lord. Wherefore, behold, this is the order of their organization, saith the Lord :

§ 440. *First, the order of the Sons of the Prophets, the School of Faith.*—This school shall consist of three departments, called degrees of the order, and shall be organized as follows :

§ 441. *First Degree.*—Three persons may constitute a class in the first degree, including a Teacher, and when there is seven, they may appoint a Chief, or Pres-

ident, and when there is fifteen, the President may choose two Counsellors, or Assistants, which completes the organization of a Quorum of this degree.

§ 442. It may be increased, however, to thirty-six, by adding another Teacher, making a Great Quorum of this degree, consisting of three Chiefs, or Presidents, two Teachers and thirty-four members—thirty-nine in all, which is the highest number a Quorum of this degree may receive.

§ 443. *Second Degree.*—Five persons may constitute a class in this degree, including a Teacher, and when there is twelve, a Chief shall be appointed, and when there is eighteen, he may choose two Assistants, and appoint a second Teacher; and when there is twenty-four, two additional Assistants must be added to the Presidency, or Council of Chiefs, which make a Quorum of this degree, consisting of twenty-four, including two Teachers and a Council of five Chiefs—twenty-nine in all.

§ 444. This Quorum may be increased to one hundred and twenty, including ten Teachers, and exclusive of the five

Chiefs, making one hundred and twenty-five in all, which is the highest number a Quorum of this degree may receive.

§ 445. *Third Degree.*--Seven persons may constitute a class in this degree, including a Teacher, and when there is eighteen, a Chief must be appointed; and when there is fifty he may choose two Assistants, and appoint another Teacher; forty-eight, including two Teachers, and a Council of three Chiefs—fifty-one in all, make a Quorum of this degree.

§ 446. One hundred and one make a Great Quorum, including five Chiefs and four Teachers; one hundred and forty-seven make a Grand Quorum, including six Teachers and seven Chiefs.

§ 447. Ten Quorums of forty-eight and one Chief each, including two Teachers each, constitute a Great Grand Quorum, over which a Great Grand Council of seven Chiefs shall preside, making four hundred and ninety-seven in all.

§ 448. Two Great Grand Quorums make a Général Quorum of this degree, over which a General Council of seven Chiefs shall preside, one of whom must

be the High Priest, or High Chief Presbyter of this order, making one thousand and one, which completes the organization of this degree.

§ 449. This order, in its organization represents the first, or Lesser order of the Priesthood, and includes in its organization all the powers and authority of the Lesser Priesthood as it existed in the Church, and is the restitution of the Order of the Sons of the Prophets, organized by Elijah, the Prophet of Israel.

§ 450. In this school shall be taught the faith once delivered to the Saints, and all things appertaining thereunto.

§ 451. *Second, the Order of the Prophets—the School of Works*, shall consist of three departments also, called degrees of the order, and shall be organized as follows :

§ 452. *First Degree*.—Five persons may constitute a class in this degree, including a Pastor. Ninety-four members, two Pastors and three Chief Pastors make a Quorum of this degree.

§ 453. Five Quorums make a Great Quorum, over which a Council of five Great Chiefs preside, making five hun

dred in all, which completes the organization of this degree.

§ 454. *Second Degree.*—Seven persons may constitute a class in this degree, including an Evangelical Pastor. Seventy, including two Evangelical Pastors and a Chief, make a Quorum of this degree.

§ 455. Seven Quorums make a Great Quorum, over which a Council of seven Great Chiefs preside. Two Great Quorums make a Grand Quorum, over which a Council of seven Grand Chiefs preside. One thousand and one persons in all, completes the organization of this degree.

§ 456. *Third Degree.*—Twelve persons may constitute a class in this degree, exclusive of the Evangelical Apostolical Pastor. One hundred and forty members, four Evangelical Apostolical Pastors, and three Chiefs, make a Quorum of this degree.

§ 457. Five Quorums make a Great Quorum, over which a Council of three Great Chiefs preside. Two Great Quorums make a Grand Quorum, over which a Council of three Grand Chiefs preside.

Two Grand Quorums make a Great Grand Quorum, over which a Council of three Great Grand Chiefs preside.

§ 458. Two Great Grand Quorums make a Sanhedrim Quorum, over which a Sanhedrim Council of seventy Chiefs preside, seven of whom preside over the Sanhedrim Council, and six of them are denominated Grand Chiefs, and the seventh Great Grand Chief of the Sanhedrim Council.

§ 459. Two Sanhedrim Quorums make a Grand Sanhedrim Quorum, over which a Great Grand Sanhedrim Chief presides, and the six Grand Chiefs of each of the two Sanhedrim Councils united, constitute a Council of twelve Grand Chiefs of the Grand Sanhedrim Quorum.

§ 460. The Great Grand Chiefs of the two Sanhedrim Councils, and the Great Grand Sanhedrim Chief of the Grand Sanhedrim Quorum constitute a presiding Council of three Great Grand Sanhedrim Chiefs of a Grand Sanhedrim Council, consisting of the two Sanhedrim Councils of seventy Chiefs each united.

§ 461. A Quorum of twelve Evangelical Apostolical Pastors, and a Council of three Chief Evangelical Apostolical Pas-

tors preside over the whole School of Works, the Order of the Prophets, in Jehovah's Presbytery of Zion; twelve thousand persons constituting a full and complete organization of the third degree of this order.

§ 462. This order, in its organization, represents the second, Patriarchal, or middle order of the Priesthood, and comprises in its organization all the powers and authority of the High Priesthood, as it existed in the Church, including all the Quorums from the first Presidency to the Elders, and is the restitution of the Order of Prophets, instituted by Samuel, the last Judge of Israel.

§ 463. In this school shall be taught and practised the works necessary to accompany faith, in order to obtain the fullness of the Priesthood, &c.

§ 464. *Third, the Order of the Seers—the School of the Prophets*, shall consist of three departments also, called degrees of the order, and shall be organized as follows:

§ 465. *First Degree.*—Seven persons may constitute a class, including an Evangelist. Forty-eight persons, in-

cluding two Evangelists, and one Chief over them, constitute a Quorum of this degree.

§ 466. One hundred and forty-seven persons, including six Evangelists and three Chiefs, make a Great Quorum of this degree.

§ 467. Ten Quorums of forty-eight persons and a Chief each, make a Grand Quorum, over which a Council of seven Grand Chiefs preside.

§ 468. Two Grand Quorums make a General Quorum, over which a Council of six General Chiefs shall preside, and one General Grand Chief shall preside over them, and over the degree; one thousand and one persons constituting a full organization of this degree.

§ 469. *Second Degree.*—Twelve persons may constitute a class, exclusive of the Apostolical Prophets. One hundred and forty-five persons, including four Apostolical Prophets, and a Council of three Chiefs, make a Quorum of this degree.

§ 470. Five Quorums make a Great Quorum, over which twelve Great Chiefs preside. Two Great Quorums make a

Grand Quorum, over which a Council of seven Grand Chiefs preside.

§ 471. Four Grand Quorums make a Great Grand Quorum, over which a Sanhedrim Council of seventy Great Grand Chiefs preside.

§ 472. Two Great Grand Quorums make a General Quorum, over which a Council of twelve General Grand Chiefs preside, and a Quorum of three General Great Grand Chiefs preside over them and the degree, one of whom presides over all; twelve thousand and three constituting a full organization of this degree.

§ 473. *Third Degree.*—Twenty-four persons may constitute a class in this degree, exclusive of the Apostle. Forty-eight persons and a Chief, including two Apostles, make a Quorum of this degree.

§ 474. One hundred and forty-seven persons, including three Chiefs and six Apostles, make a Great Quorum.

§ 475. Ten Quorums of forty-eight persons and a Chief each, make a Grand Quorum, over which a Council of three Grand Chiefs preside.

§ 476. Two Grand Quorums, with their

presiding Councils, make a Great Grand Quorum, over which a Council of twelve Great Grand Chiefs preside, one of whom presides over the Council.

§ 477. Six Great Grand Quorums, with their presiding Councils, make a Sanhedrim Quorum, and a Sanhedrim Chief presides over the six Councils of twelve Great Grand Chiefs each, making a Sanhedrim Council of seventy-three to preside over the Quorum.

§ 478. Two Sanhedrim Quorums make a Great Sanhedrim Quorum, over which a Great Council of fifteen Sanhedrim Chiefs shall preside, three of whom preside over the Council.

§ 479. Three Great Sanhedrim Quorums, with their presiding Councils, make a Grand Sanhedrim Quorum, over which a Grand Council of twelve Chiefs and a Quorum of three Grand Chiefs shall preside.

§ 480. Two Grand Sanhedrim Quorums, with their Chiefs and Councils, make a Great Grand Sanhedrim Quorum, over which a Great Grand Council of twelve, and a Quorum of three Great Grand Chiefs shall preside.

§ 481. Two Great Grand Sanhedrim Quorums, with their Chiefs and presiding Councils, make a General Sanhedrim Quorum, over which a Great Grand General Chief presides.

§ 482. The two Great Grand Councils of the two Great Grand Quorums constitute a General Great Grand Council of Twenty-four Elders, for the whole Presbytery, and the two Quorums of three Great Grand Chiefs, with the General Great Grand Chief, constitute a Quorum of seven Chief Evangelical Apostolical Prophets and Pastors to the whole Presbytery, the whole of this degree comprising one hundred and forty-four thousand persons, exclusive of the Seven Chief Ones, saith the Lord Jehovah.

§ 483. This order, in its organization, represents the third—Royal, or highest order of the Priesthood, and comprises in its organization all the powers and authority of the whole Priesthood, as it existed in the Church, together with the Seer's office and gifts as held by Joseph Smith, and is the restitution of the ancient order of Seers, which began with Moses and ended with Samuel.

§ 484. In this school shall be taught charity, which is the pure love of God; also the order and medium of communication with Celestial spirits.

§ 485. The first department of this School of the Prophets, the first degree of the order of Seers, in Jehovah's Presbytery of Zion, when organized and endowed with the grand key-word of the first order of the Holy Priesthood, shall be denominated the Free and Accepted Order of Baneemy.

§ 486. The second degree of this order, when organized and endowed with the grand key-word of the second order of the Holy Priesthood, shall be called the Free and Accepted Order of Elias, the Restorers, and Fraternity of the Sons of Zion.

§ 487. The third degree of this order, when organized and endowed with the grand key-word of the third, or Royal order of the Holy Priesthood of the Sons of God, shall be denominated the Free and Accepted Order of Israel, the Royal Princes of Zion, and Fraternity of the Sons of God, saith the Lord Jehovah.

§ 488. And ye shall teach my servants these things, saith the Lord, even all who

shall come unto you with my testimony in their hearts, and ye shall organize them after the pattern, and administer unto them my everlasting covenant, its ordinances and its laws, as I have revealed them unto you, saith the Lord.

§ 489. And this is the name by which ye shall be called, saith the Lord, Presbyters of Jehovah—Ministers of the God of Abraham, of Isaac, and of Jacob.

§ 490. And your organization shall be called JEHOVAH'S PRESBYTERY OF ZION—the deliverer of Israel.

§ 491. And now behold, I have given unto my servant, Charles B. Thompson, the keys of the Preparation of my Holy Presbytery, that he may prepare and qualify my servants, for the reception of the grand key-words which I have given unto Baneemy, who administereth in the second, (Patriarchal) order of my Holy Presbytery, saith the Lord.

§ 492. And now behold I say unto you, O! all ye my servants, who have my testimony in your hearts, come ye, O! come ye unto my servant, Charles B. Thompson, and he shall administer unto you my everlasting covenant and the

ordinances thereof, and shall teach you the law thereof, and subscribe ye with your hands unto the Lord, and surname yourselves Israel, and call yourselves after the name of Jacob.

§ 493. And call yourselves no more Latter-day Saints, neither Mormons, nor any other name of the Beast; neither call yourselves any more my Church, or Church of Christ; for behold, that name have I rejected also, because of the Beast.

§ 494. For behold, the Beast has six hundred and sixty-six names, all of which begin or end with the name church, which is Babylon; and Babylon is on the back of the Beast.

§ 495. Wherefore, come ye out of the midst of her; be ye clean that bear the vessels of the Lord.

§ 496. And behold, all the Gentile governments on the earth are of the Beast, who support and uphold the great abominable Church and her daughters; but will not protect my servants, saith the Lord.

§ 497. And they drive them out of the city, and from the field; yea, even unto Babylon.

§ 498. Wherefore, I the Lord, have provided for my servants (the daughter of Zion,) a redemption and deliverance from the hand of all their enemies, in my holy Presbytery of Zion, which is the deliverer of Israel, saith the Lord.—For behold, this is the name of the remnant which I the Lord your God have called.

§ 499. Come, therefore, O, all ye my people, and enter ye into these your chambers, and shut your doors about you; hide yourselves, as it were, for a little moment, until the indignation be overpast.

§ 500. For behold, I the Lord am coming out of my place to punish the inhabitants of the earth for their iniquity, and no man can enter this my Holy Priesthood Temple, while the seven vials of my wrath are being poured out upon the earth, saith the Lord.

§ 501. Therefore, enter ye in while there is room, and a porter ready to conduct you to the chambers provided for you; yea, enter ye in, that you may receive a crown of life in the mansions of my house, saith the Lord Jehovah.—Even so: Amen.

CHAPTER XIX.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Banee-my, on the 15th day of April, 1850, saying :

§ 502. Thus saith the Lord Jehovah, behold the new and everlasting covenant which I will make with the house of Israel and with the house of Judah, when I write my law in their hearts and print it in their minds, that I may be their God and they my people forever

§ 503. Hear now therefore, O, Israel, and Judah whom I have chosen; behold, you have received from my hand a full measure for all your sins, and your deliverer is now coming out of Zion to turn away ungodliness from Jacob, and to restore to you the Priesthood covenants of your fathers, and make you a kingdom of Priests, a holy nation, a Royal Priesthood.

§ 504. You are required to renounce war and proclaim peace, to deal justly, love mercy, and walk humbly with your God.

§ 505. For behold, I sent unto you Elias the Prophet, whom I raised up unto you from among your brethren, and made him like unto Moses, a law-giver and a prophet, whom I knew face to face; but unto him ye did not hearken, therefore I required it of you, as Moses said I would, and measured to you the reward of your deeds.

§ 506. And now behold, I send unto you my servant Charles B. Thompson, in whom is regenerated my dear son Ephraim, my first-born, with the voice of Baneemy, in the spirit and name of Elias, to write in your hearts my law, and to restore unto you all things, according to the covenants of your fathers, and to bless the earth to you, that it may no more be smitten with a curse.

§ 507. For behold, this is the voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight the paths of your feet before Jehovah.

§ 508. For behold, Shiloh, the Shepherd and Stone of Israel, born of the seed of Joseph, is at hand, to make low the mountains and hills, and to exalt the valleys; to make the crooked straight,

and the rough places plain ; to reveal the glory of your God, that all flesh may see it together.

§ 509. And unto him shall the gathering of the people be, and he shall reign upon the throne of David, over the house of Israel, forever.

§ 510. For at his coming and kingdom, the scepter must depart from Judah, and the law-giver from between his feet.

§ 511. Behold, thou shalt love Jehovah thy God with all thy heart, and with all thy mind, and with all thy strength, which is all thy soul, and thou shalt love thy neighbor as thyself ;

§ 512. And thou shalt love thine enemies, and pray for them that have despitefully used you and persecuted you, and do good to them that hate you.

§ 513. For this is the law of the prophet Elias, whom Jehovah your God raised up unto you of your brethren in Bethlehem-Judah, and made him like unto Moses ;

§ 514. Therefore, hearken unto him, and Shiloh will own you in the day of his kingdom, for this law must be written in your hearts by the spirit of Elias, and

printed in your minds by the reception of the new and everlasting covenant contained in the Holy Priesthood of your fathers, which the deliverer now coming out of Zion will bring unto you.

§ 515. Behold, he that was called Jesus of Nazareth is that prophet of whom Moses spake, and his Priesthood name is Elias. Therefore, I spake by Malachi, saying :

§ 516. Behold, I will send unto you Elias the prophet before the coming of that great and dreadful day of the Lord, and he shall restore the covenants of the fathers to their children, and turn the hearts of the children to the covenants of their fathers, lest I come and smite the earth with a curse.

§ 517. Behold, therefore, the ten covenants of the Holy Priesthood of your fathers ; receive and obey them.

First Covenant.

To be taken under the administration of the Deacons of the Congregation of "Jehovah's Presbytery of Zion."

§ 518. You do now most solemnly and sincerely renounce all connection, fellowship and faith, in any and all church

organizations of the Gentiles now upon the earth?

§ 519. And you do also renounce all sensual works of the flesh; such as Murders, Adulteries, Fornication, Unclean-ness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Heresies, Envyings, Drunkenness, Revelings, and the like?

§ 520. And you do now sincerely renounce all faith in, and all worship and service of any and all heathen and Gentile gods, in any and all of their courts, temples and congregations?

§ 521. And you do earnestly desire to take upon you the Everlasting Covenant of faith, worship and service in "Jehovah's Presbytery of Zion;" to love supremely, worship only, and serve faithfully, the God of Abraham, Isaac, and Jacob, whose name is JEHOVAH?

Second Covenant.

To be taken and subscribed under the administration of the First Degree of the order of the Sons of the Prophets,

the School of Faith, in "Jehovah's Presbytery of Zion."

§ 522. I do now most solemnly and sincerely subscribe with my hand unto Jehovah, and surname myself Israel, that I may be called after the name of Jacob, in 'Jehovah's Presbytery of Zion.'

§ 523. And I solemnly covenant to love supremely, worship only, and to serve faithfully, the God of Abraham, Isaac and Jacob, whose name is JEHOVAH, with all my heart, mind and strength.

Third Covenant.

To be taken and subscribed under the administration of the Second Degree of the order of the Sons of the Prophets, the School of Faith, in "Jehovah's Presbytery of Zion."

§ 524. I do now most solemnly and sincerely subscribe with my hand unto Jehovah, and surname myself Elias, whom I now receive and acknowledge my Ecclesiastical Father, Law-giver, High Priest and Prophet.

§ 525. and I solemnly covenant to render unto him and his law all due honor and obedience, as Jehovah's Pro-

phet like unto Moses, a Law-giver to Israel, from between the feet of Judah, holding the scepter until Shiloh comes and the people gather to him; of whom Moses said in the law, unto him shall ye hearken.

Fourth Covenant.

To be taken and subscribed under the administration of the Third Degree of the order of the Sons of the Prophets, the School of Faith, in "Jehovah's Presbytery of Zion."

§ 526. I do now most solemnly and sincerely subscribe with my hand unto Jehovah, and surname myself Baneemy, whom I now receive and acknowledge my Judicial and Literary Father, Domestic Law-giver and Patriarchal Prophet.

§ 527. And I solemnly covenant to render unto him and his law all due honor and obedience, as Jehovah's appointed Patriarch of Zion, and Messenger of Elias, to restore the covenants of the fathers to their children, and to turn the hearts of the children to the covenants of their fathers, and thereby deliver them from the curse they are under in the

earth, for having broken their first covenant, by refusing to hearken unto Elias the Prophet, who was raised among them of their brethren, as Moses foretold, to restore all things, and to prepare the way for the coming of Shiloh, the Shepherd and Stone of Israel.

Fifth Covenant.

To be taken and subscribed under the administration of the First Degree of the order of the Prophets, the School of Works, in "Jehovah's Presbytery of Zion."

§ 528. I do now most solemnly and sincerely subscribe with my hand unto Jehovah, here in his house, solemnly recording this my oath and covenant in the Book of his Law, that for and in consideration of the instructions received in "Jehovah's Presbytery of Zion ;"

§ 529. I give, bequeath, consecrate, and promise to pay, annually forever, unto the Chief Steward of the House of God in "Jehovah's Presbytery of Zion," for the service of said house, at the tri-annual Assemblies and Feasts of Gifts in said Presbytery, according to the date

thereof, the several sums set opposite my name here following;

§ 530. And I solemnly covenant never to require any remuneration for the same, other than the instructions received in "Jehovah's Presbytery of Zion," by the Patriarchal administration of Baneemy, through the Chief Pastoral Teacher of his order.

Sixth Covenant.

To be taken and subscribed under the administration of the Second Degree of the order of the Prophets, the School of Works, in "Jehovah's Presbytery of Zion."

§ 531. I do now most solemnly and sincerely subscribe with my hand unto Jehovah, here in his house, solemnly recording this my oath and covenant in the Book of his Law, that for and in consideration of the instructions received in "Jehovah's Presbytery of Zion;"

§ 532. I give, bequeath, consecrate, and promise to pay, unto the Chief Steward of the House of God in "Jehovah's Presbytery of Zion," as a Tything unto the said Presbytery, for the service there-

of, the value of one tenth of my real and personal estate, including cash and credits, and also one tenth of the increase of the remainder, including the increase of my time and service triennially forever, at the Triennial Assemblies and Feasts of Tything in "Jehovah's Presbytery of Zion."

§ 533. And I solemnly covenant never to require any remuneration for the same other than the instructions received in "Jehovah's Presbytery of Zion," by the Ecclesiastical administration of Elias, the Prophet, through the Chief Evangelical Teacher of his order.

§ 534. And furthermore, I solemnly declare that the sums set opposite my name here following is a full and accurate representation of the value of one tenth of my real and personal estate, including cash and credits, at the time of the date thereof.

Seventh Covenant.

To be taken and subscribed under the administration of the Third Degree of the order of the Prophets, the School of Works, in "Jehovah's Presbytery of Zion."

§ 535. I do now most solemnly and

sincerely subscribe with my hand unto Jehovah, here in his house, solemnly recording this my oath and covenant in the Book of his Law, that for and in consideration of the instructions received in 'Jehovah's Presbytery of Zion;'

§ 536. I give, bequeath, consecrate, and promise to pay, unto the Chief Steward of the House of God in "Jehovah's Presbytery of Zion," as a Sacrifice unto Jehovah's kingdom, for the service thereof, all my real and personal estate; also, the increase of my time and service septennially forever, at the Septennial Assemblies and Sabbatical Feasts of Sacrifice in "Jehovah's Presbytery of Zion."

§ 537. And I solemnly covenant never to require any remuneration for the same other than the instructions received, the blessings, privileges, and royal Priesthood favor conferred upon me by the administration of the well-beloved Shiloh, Chief Prince, Shepherd and Stone of Israel, through the Chief Apostolical Evangelical Prophet and Pastoral Teacher of the Order of Israel, and Chief Steward of the House of God in "Jehovah's Presbytery of Zion."

§ 538. And I furthermore solemnly declare, that the sum set opposite my name here following is a full and accurate representation of the value of my real and personal estate, including cash and credits possessed at the time of the date thereof.

Eighth Covenant.

To be taken and subscribed under the administration of the First Degree of the order of the Seers, the School of the Prophets, in "Jehovah's Presbytery of Zion."

§ 539. I do now most solemnly and sincerely subscribe with my hand unto Jehovah, here in his presence, solemnly recording this my oath and covenant in the Book of his Law : I now receive and acknowledge Baneemy, the Judicial and Literary Father, Domestic Law-giver, and Patriarchal Prophet, in "Jehovah's Presbytery of Zion," my true and legal Patriarch—the father of my first estate, through whom I receive from Jehovah the knowledge of the first resurrection ;

§ 540. And I solemnly covenant to render unto him and his law all due pa-

ternal honor and obedience, as a good and dutiful son, forever.

§ 541. And I solemnly covenant to love Jehovah, his God, with all my heart, mind and strength; and I will not hereafter worship or serve any other god or gods; I will not take the name of Jehovah my God in vain; and I will not profane his holy Sabbaths by selfish labor.

Ninth Covenant.

To be taken and subscribed under the administration of the Second Degree of the order of the Seers, the School of the Prophets, in "Jehovah's Presbytery of Zion."

§ 542. I do now most solemnly and sincerely subscribe with my hand unto Jehovah, here in his presence, solemnly recording this my oath and covenant in the Book of his Law: I now receive and acknowledge Elias, the Ecclesiastical Father, Law-giver, High Priest and Prophet of the Ecclesiastical kingdom in "Jehovah's Presbytery Zion," my true and legal Patriarch—the father of my second estate, through whom I receive from Jehovah the first resurrection, and power over the second death.

§ 543. And I solemnly covenant to

render unto him and his law all due honor and obedience, as a good and dutiful son and Ecclesiastical subject, forever.

§ 544. And I solemnly covenant to love my neighbor as myself ; which love consists, first, in rendering honor to my father and to my mother ; second, in refraining from the commission of murder ; third, in refraining from stealing my neighbor's goods ; fourth, in refraining from bearing false witness against my neighbor ; fifth, in refraining from committing adultery with my neighbor's wife or daughters ; sixth, in not coveting my neighbor's wife ; seventh, in not coveting my neighbor's property.

Tenth Covenant.

To be taken and subscribed under the administration of the Third Degree of the order of Seers, the School of the Prophets, in "Jehovah's Presbytery of Zion."

§ 545. I do now most solemnly and sincerely subscribe with my hand unto Jehovah, here in his presence, solemnly recording this my oath and covenant in

the Book of his Law : I now receive and acknowledge David Israel, the Shiloh, Chief Prince, Shepherd and Stone of Israel, from the mighty God of Jacob, in whose hand is the Royal Priesthood Scepter of the Universal Kingdom of Jehovah over all men, in "Jehovah's Presbytery of Zion," my true and legal Patriarch—the father of my third estate in the Holy Priesthood of the Sons of God, through whom I hope to obtain a crown and sonship in the kingdom of Jehovah.

§ 546. And I solemnly covenant to render unto him and his law all due honor and obedience, as a good and dutiful son and loyal subject, forever ; and I also solemnly covenant to love my enemies, as he requires ; to bless and curse not ; to do good to those who hate me ; and not seek revenge for personal injuries.

§ 547. And I will pray for those who despitefully use me and persecute me, that they may be converted ; and I will not desire evil to come upon them, but I will let my Royal Father judge them out of the Book of his Law.

CHAPTER XX.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Banee-my, on the 29th day of August, 1850, saying :

§ 548. Behold, verily thus saith Jehovah, I am the God of Abraham, Isaac, and Jacob. Behold I made a covenant with Abraham, concerning his seed, and promised him that I would be a God unto him and his seed forever.

§ 549. And I gave unto him circumcision as a sign and seal of my covenant : and I also blessed him with the land of Canaan for an everlasting possession of him and his seed forever.

§ 550. This covenant and blessing I confirmed with Isaac, and renewed it unto Jacob, whom I surnamed Israel, and blessed him with the residue of the earth, as a blessing above the blessings of his progenitors, which blessing is the Royal Inheritance, and goes with the birth-right.

§ 551. My covenants with Abraham, Isaac, and Jacob, were covenants of

Priesthood, of which there are three orders.

§ 552. To the first all the literal seed of Abraham are entitled, who keep the covenant by retaining the sign and seal.

§ 553. To the second all the literal seed of Isaac are entitled, who receive the covenant and obey its ordinances and its law.

§ 554. And to the third all the literal seed of Jacob are entitled, who receive and abide in the covenant, and obey all its ordinances and all its law.

§ 555. This third order is the Royal, or Ruling order. The second is the Ecclesiastical, or Ministerial order. And the first is the Patriarchal, or Judiciary order.

§ 556. He who holds the birth-right of this Patriarchal order is the Chief Judge of my people, and ruler of the land of Canaan.

§ 557. And he who holds the birth-right of the second order is Chief Apostle, or High Priest, and ruler of the Congregation and Ecclesiastical kingdom.

§ 558. But he who holds the birth-right of the third, the Royal order, is

the Chief Prince and Shepherd of Israel—the Shiloh—the righteous King over all the earth, whose throne is in Mount Zion.

§ 559. Now therefore, as I said unto Abraham, “In thee shall all families of the earth be blessed,” and as I said unto Isaac, “In thy seed shall all the nations of the earth be blessed,” and as I said unto Jacob, “In thee and in thy seed shall all the families of the earth be blessed,” even so will I fulfill, for behold, this is my covenant and law of justification unto all people.

§ 560. Behold, whosoever bringeth gifts and offerings unto my people shall receive blessings by the administration of the first order of my Holy Priesthood, and shall thereby be redeemed, and receive glory in the Telestial worlds; and their glory shall be according to the magnitude of the offerings they bring.

§ 561. And whosoever payeth tything unto my Holy Presbytery of Zion, shall receive blessings by the administration of the second order of my Holy Priesthood, and thereby shall be redeemed, and receive the glory of the Terrestrial kingdom.

§ 562. And behold, whosoever sacrificeth all that they have unto my kingdom, shall receive blessings by the administration of the third—the Royal order of my Holy Priesthood, and thereby shall be redeemed, and receive of my Celestial glory, saith Jehovah. And he that doeth not these things cannot inherit glory, but must remain filthy still. Even so, Amen.

§ 563. Again, behold I say unto you, I sent Moses, of the tribe of Levi, to establish my kingdom with Israel, under the authority of the first order of my Holy Priesthood, but they would not hearken unto me as a people, saith the Lord.

§ 564. Therefore, I commanded Moses, and he gave unto his brother Aaron the birth-right of the Priesthood of that kingdom, which is the lesser, and my covenant was with Levi, saith the Lord.

§ 565. And again, I sent Jesus of the tribe of Judah, a prophet like unto Moses, and I raised him up among his brethren, to be a law-giver between the feet of Judah, and to establish my kingdom on the earth under the authority of the

second order of my Holy Priesthood, and I gave him the scepter thereof until Shiloh comes, and my people gather to him.

§ 566. And now behold, Shiloh, the shepherd and stone of Israel, born of the seed of Joseph, is at hand to establish my kingdom on the earth, (first with Ephraim,) under the authority of the third, the Royal order of my Holy Priesthood, saith Jehovah.

§ 567. And this shall be an everlasting kingdom, never to be destroyed or left to other people, and it shall break in pieces and consume all other kingdoms, and my people Israel shall inherit it forever.

§ 568. And now behold, I have sent unto you Baneemy, to declare these things, that you may prepare my people Israel for the coming of Shiloh, in whose hand is the scepter of power.

§ 569. And behold, Baneemy holds the keys of the first order, and administereth in the second order of my Holy Priesthood, saith Jehovah. Therefore, give ye heed unto my law and commandments given through him.

§ 570. For behold, he is the voice of him that crieth in the wilderness, prepare ye the way of Jehovah.

§ 571. Therefore, make straight the paths of your feet in the desert, that ye may walk in the high way of your God, when Shiloh comes and the valleys are exalted, and the mountains and hills made low, the rough places plain and the crooked straight, when the glory of your God shall be revealed and all flesh shall see it together.

§ 572. Now therefore, I say unto you, and all ye my servants, when ye are endowed with this knowledge, go ye forth for the last time, among the Gentiles, bind up this my law, and seal up your testimony, that I may send you to renew my covenant with the house of Israel and with the house of Judah, as I have promised.

§ 573. And before you shall have gone over the cities of the nations in search of Israel, Shiloh will have come for their deliverance, and the redemption of Zion. Even so, Amen.

CHAPTER XXI.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Banee-my, on the 27th day of January, 1852, saying :

§ 574. Behold, verily I say unto you, concerning the Solemn Assemblies of my people in my Holy Presbytery of Zion : Behold, I have appointed unto my people that they shall keep three solemn feasts unto me in each year, that they may present themselves before me in Solemn Assembly with their gift oblations ;

§ 575. And thereby prove themselves unto me that they do remember my covenant which I have revealed unto them, and that they are not forgetful of the confirmation thereof which they have received, and that they are not unworthy to be called by the name of mine Elect, that I may remember my covenant unto them, saith Jehovah, even the oath which I swear unto mine Elect in ancient times.

§ 576. Now behold, O my people, I appoint unto you the days which shall be

kept holy unto me, for your solemn feasts and Assemblies, and the offering up unto me your gift oblations, tythings and sacrifices.

§ 577. On the 15th day of April, in each year, ye shall keep the feast of my covenant; and ye shall appear before me in Solemn Assembly with your gift oblations, for the poor of my people and for the advancement of my work, and thereby ye shall witness unto me that ye do remember my covenant which I have revealed unto you.

§ 578. And on the 29th day of August, in each year, ye shall keep the feast of confirmation, and ye shall appear before me with your gift oblations for the service of my house, and thereby witness unto me that you are not forgetful of the confirmation of my covenant which you have received.

§ 579. And on the 27th day of December, in each year, ye shall keep the feast of endowment; and ye shall appear before me in Solemn Assembly with your gift oblations for the work of my kingdom, and thereby witness unto me that you are not unworthy to be called by the

name of mine Elect, that I may remember my covenant unto you, and perform unto you the oath which I swear unto mine Elect in days of old.

§ 580. And again behold, on the 27th, 28th and 29th days of December, A. D. 1853, and every three years thereafter, ye shall keep the feast of tything—a grand triennial solemn feast unto me;

§ 581. And all my people who are worthy shall appear before me in Solemn Assembly with their tything oblations for my holy Presbytery of Zion, and thereby witness unto me that they are not unworthy to be called by the name of mine Anointed, that I may fulfill the promises unto them, which I swear in my covenant with him, even with mine Anointed.

§ 582. And again, behold I say unto you, on the 29th day of August, A. D. 1856, and every seven years thereafter, ye shall keep the feast of sacrifice, a grand sabbatical solemn feast unto me, and behold, this feast shall be kept seven days.

§ 583. And all those of my people who are worthy shall appear before me in

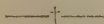
Solemn Assembly with their sacrifices unto my kingdom in holy oblation, and thereby witness unto me that they are not unworthy to be called my sons, to dwell in my house, and to eat at my table, and to be clothed with my raiment, saith Jehovah.

§ 584. And now behold, I appoint unto you my servant Charles B. Thompson, whom I have made the Chief Steward of my house; for behold, I have tried him, and proved him as I did Abraham of old, and he has kept my covenant; and he hath sacrificed all he hath unto my kingdom, and I have accepted his offering, and called him my son.

§ 585. And behold, he is the first-born of my kingdom in these last days; therefore have I made him the Chief Steward of my house, and have qualified and appointed him, to receive, hold, manage, and direct all the sacred treasures of my house—the oblation-gifts, tythings, and sacrifices of my people.

§ 586. And behold, he is authorized to appoint Assistant Stewards, who shall act under his counsel and direction, in the management of the sacred treasures of my house, saith Jehovah.

§ 587. And behold, I have appointed unto him that he and his family shall dwell in my house, and eat at my table, and be clothed with my raiment, for I have accepted him; and his family shall inherit his blessings, inasmuch as they keep my covenant, and abide in his counsel.



CHAPTER XXII.

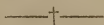
Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Banee-my, on the 27th day of June, 1852, saying:

§ 588. Thus saith Jehovah, I am the God of Truth, and my name is Jehovah Aloheem, which signifies Lord of the Gods, or head of all Gods, and I am your God; therefore, fear not, for you shall not be confounded, neither put to shame.

§ 589. For I will be with you, and keep you from sickness and from death, and from the power of all thine enemies, and thy family also will I preserve, and no harm shall come unto them: but they

shall be at the head of my kingdom, and all men shall honor them.



CHAPTER XXIII.

Revelation,

APPOINTING A COMMITTEE OF LOCATION.

The word of the Lord came unto Chas. B. Thompson, by the voice of Banee-my, on the 9th day of April, 1853, saying:

§ 590. Let my servants Richard Stephens, Wm. Marks, and Harvey Childs, be appointed and ordained a committee to search out a proper location, somewhere on the frontier, which may serve as a gate of entrance into the land of Ephraim, for all those who are found worthy by the tests of the everlasting covenant to be numbered with Israel.

§ 591. And let them make provision for my servant Charles B. Thompson and his family, that he may be speedily located in a proper place to qualify my servants for their great and last mission, to bind up the law, and to seal up the

testimony among the Gentiles, and to bear the kingdom to Israel ;

§ 592. Yea, that the remnant of Joseph may be prepared, and called, that deliverance may be found with them, until Zion is redeemed and sanctified by judgment, and Jerusalem cleansed by the spirit of burning, saith the Lord Jehovah, your God. Even so, Amen.

Revelation,

TO THE CHIEF STEWARD.

The word of the Lord came unto Chas. B. Thompson, by the voice of Baneemy, on the 15th day of April, 1852, saying :

§ 593. Verily, verily, thus saith the Lord, even Jehovah, behold I have given unto you, my servant Charles B. Thompson, through Baneemy, the keys of my kingdom pertaining to the earth ; yea, verily, the keys of the patriarchal office over all my people, I have committed unto you ;

§ 594. And I have appointed unto you the office of Chief Teacher over all my people, to hold the keys of the preparations of my holy Presbytery of Zion, and I have chosen thee to be the Chief

Steward over my house—to receive, hold, manage and direct all the offerings of my house ;

§ 595. Yea, the gifts, tythings, and sacrifices brought, paid, and made unto my people, my holy Presbytery of Zion, and my kingdom ; and I have given unto thee the birth-right of my kingdom, and this blessing shall rest upon thee and upon thy seed forever ;

§ 596. Because in thee is regenerated Ephraim, my first-born, of the seed of Joseph, to whom the birth-right of Israel was given by my servant Jacob.

§ 597. Now therefore, cease laboring temporally for the Gentiles, and from henceforth labor for my people in the office of thy calling, and behold thou and thy family shall be blest, and shall live by the offerings of my people and by the proceeds of thy labors for them, saith Jehovah, your God. Even so, Amen.



CHAPTER XXIV.

Revelation,

HOW TO KNOW THE CHOSEN.

The word of the Lord came unto Chas B.

Thompson, by the voice of Baneemy, on the 10th day of April, 1853, saying :

§ 598. Behold, verily thus saith Jehovah, By their works shall you know all those whom I have chosen, and you shall administer unto them mine everlasting covenant, its laws, and its ordinances.

§ 599. But all those whose works do not prove them worthy, you shall reject, for you shall not suffer my house to be polluted by them.

§ 600. Yea, verily, you shall administer the covenant of the congregation, and the three covenants of faith to those who desire to receive them.

§ 601. And you shall administer the three covenants of works to prove them, whereby you shall know all those whom I have chosen, for if they faithfully keep the three covenants of works, then have I chosen them ;

§ 602. And they shall enter the School of the Prophets, where they shall be cleansed, and prepared to enter the first order of my Holy Priesthood, saith Jehovah. Even so, Amen.

Revelation.**THE LAND OF ZION TO BE BLESSED.**

The word of the Lord came unto Chas. B. Thompson, by the voice of Baneemy, on the 26th day of June, 1853, saying :

§ 603. Verily, verily, thus saith Jehovah : This earth is all my own ; behold, I made it and brought forth man upon it, therefore I must needs dispose of it as seemeth me good ; and it is my will that my covenant people should inherit it.

§ 604. Therefore behold, I say unto you, I will bless the land unto all my people who shall gather with you, and who shall keep all the covenants of my holy Presbytery of Zion faithfully from the heart.

§ 605. For behold, if they keep my covenants faithfully, I will rebuke the devourer for their sakes, and he shall not destroy the crops of their fields, and I will send upon them the early and the latter rain, and their fields shall yield abundantly, yea, their barns shall be full, and their harvest great.

§ 606. And I will give them favor with the people, and none shall molest them, saith Jehovah, your God. Even so, Amen.

CHAPTER XXV.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Baneemy, on the 27th day of June, 1854, saying :

§ 607. Behold, verily I say unto you, my son, I have beheld thy work which thou hast done in Preparation, and am well pleased with that which thou hast done.

§ 608. For verily, my law of justification unto all people is now in force upon all the world, so far as they have heard thereof; and it is thy calling to make known this law to all people, as speedily as possible.

§ 609. Therefore, I have approbated thee in making the minutiae thereof known to those who call themselves mine Israel.

§ 610. For behold, this is the invitation which I have sent to the rich and the learned, and the noble, to come to the marriage supper of my Son, but as was foretold by mine Anointed One, they have with one consent made excuses, and have turned to their farms, merchandise, and families, saying :

§ 611. "I have bargained, purchased, and married, and must needs go and see, prove, and attend to them; I pray thee have me excused."

§ 612. Therefore, behold I have sworn in my righteousness, that they shall not taste of my supper.

§ 613. But go you straightway and call them to the sacrifice, that they may be left without excuse, in the day that I shall send you out into the highways and hedges, where Ephraim and Manasseh are, to compel them to come in, that the number of my house may be complete; that I may send them out as hunters, to push the people together as with the horns of unicorns.

§ 614. And be you diligent, and this shall be my seal and blessing upon you: a wise Steward in the midst of my house, a ruler in my kingdom; thoū hast been faithful in a few things, I will make thee ruler over many things.

§ 615. Behold, I appointed thee to select a suitable place on the frontier, near the Lamanites, for a door of entrance into the land of Ephraim, and for a place of Preparation to enter therein.

§ 616. But you desired me to appoint a committee, and I did so; but the committee hearkened not to my voice, in that they done only a part of that which I commanded them; therefore, I rejected their work, saith the Lord.

§ 617. But thou hast accomplished that which I appointed unto thee, and didst open the School of Works at the time appointed, and didst send forth the law of tything according to my covenant, which thou didst administer to those who entered the School of Works at the time appointed.

§ 618. And had all those who have taken upon them the name of Israel in my covenant, been faithful to the covenant they have taken, there would have been sufficient in my treasury to have secured the land unto my people, until they could have accomplished the work of the preparation for their entrance into the land of Ephraim; but many (like the committee I appointed) have not hearkened to my voice, and have kept part or all of their tything back.

§ 619. Wo unto them, for their reward lurketh from beneath, and not from a-

bove, for they have lied unto me, and their judgment lingereth not, for I am not to be mocked in these last days.

§ 620. But those who have hearkened to my words, and have kept faithfully from the heart the covenants which they have made with me, shall not loose their reward;

§ 621. For behold, I will accept them in the covenant of sacrifice, and they shall go into the land of Ephraim, and shall be honored as my sons and daughters among the children of Ephraim.

§ 622. Therefore behold, I command you to say unto them, that I will accept a voluntary sacrifice at their hands, that I may cut my work short in righteousness, inasmuch as it is made faithfully from the heart;

§ 623. And they will thereby be prepared to enter the land of Ephraim, and present before me their sacrifices acceptably on the day which I have appointed; and I will from henceforth be their God, and they shall be my people forever.

§ 624. Nevertheless, if they observe not the covenant of sacrifice faithfully, I will not accept them, but they shall be

cut in sunder as to their inheritance, and shall be sent away out of the land;

§ 625. For why, saith the Lord, should they cumber the land of my vineyard? seeing they despise their oath, by breaking my covenant.

§ 626. Therefore, let them see to it, that they observe these things, and do them, lest judgment overtake them in an hour when they think not. Even so, Amen.

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CHAPTER XXVI.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Baneemy, on the 4th day of July, 1855, saying :

§ 627. Behold, verily thus saith Jehovah, unto the Watchmen for the Mount Ephraim : Verily I say unto you, I have called you to sustain your Father, the Chief Watchman, (who is Ephraim, my first-born,) and to restore him to his inheritance which I gave him by the hand of my servant Jacob.

§ 628. And behold, his inheritance is

unto the utmost bounds of the everlasting hills; therefore, none hath claim to an inheritance upon the earth, except those who receive it through him.

§ 629. For behold, the Shiloh is of his seed, who cometh in the last days to divide the inheritance by lot to the saints, who have their names recorded in the Book of the Law of God for remembrance, who all must be prepared and designated by blessing under the hands of Ephraim, as worthy to inherit the kingdom prepared from the foundation of the earth.

§ 630. All those therefore who are not blessed by him, must of necessity be smitten with a curse, and be consumed as stubble both root and branch from under heaven; for by his blessing is the children's hearts turned to the covenants of their fathers.

§ 631. You are therefore required to be watchful, that you secure to yourselves his blessing, and with all diligence strive to prepare your children and as many others as possible to obtain the same.

§ 632. For assuredly as I live, saith

the Lord God, even Jehovah, whomsoever he blesses, I will bless ; and whomsoever he curses I will curse, and no power can stay my hand.

§ 633. Therefore, wo ! wo ! wo ! be unto those who have lifted up, or shall lift up their arm or voice against him in malice or condemnation, for behold, he possesses the power, and hath delivered them over to the buffetings of Satan for the destruction of their flesh until the day of redemption, or unto eternal damnation, according to the merit of their crimes, to be tested at the judgment.

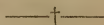
§ 634. Therefore, warn ye one another, and observe all that he saith unto you, for his word shall ye receive as from mine own mouth, in all patience and faith.

§ 635. For verily I swear unto you, by my great name, even Jehovah, that I will not permit him to teach you that which is not right and for your good.

§ 636. Therefore, I am pledged unto you, to perform all his words as if they were from my own mouth, for I have made him my law-giver unto you ; therefore by him will I establish my kingdom,

and prepare my people for their inheritance upon the earth.

§ 637. And ye are called to assist him in this work, therefore forsake him not, neither contend with him to perplex him, but be ye helpmates, that ye may inherit his blessing, and not his curse. Even so, Amen.



CHAPTER XXVII.

The Noechides.—*The Seven Commandments given to Noah.*

§ 638. 1st. Thou shalt renounce the worship of all idols.

§ 639. 2d. Thou shalt worship the true and only God.

§ 640. 3d. Thou shalt commit no murder.

§ 641. 4th. Thou shalt not defile thyself by incest.

§ 642. 5th. Thou shalt avoid all rapine, theft, and robbery.

§ 643. 6th. Thou shalt administer justice.

§ 644. 7th. Thou shalt not eat flesh with the blood in it.

The Seven Ordinances of the Priesthood.

§ 645. The following seven ordinances are necessary to constitute a Priest, qualified to administer the gospel of salvation and eternal life to the human race :

§ 646. 1st. Calling, appointment, or election.

§ 647. 2d. Separation, or ordination.

§ 648. 3d. Purification, or washing.

§ 649. 4th. Consecration, or anointing.

§ 650. 5th. Cleansing, or washing of feet.

§ 651. 6th. Endowment, or the reception of the key-words.

§ 652. 7th. Sealing, or making the calling and election sure.



CHAPTER XXVIII.

A Vision,

Concerning the Clairvoyant and Rapping Spirits.

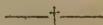
§ 653. Behold, I saw three unclean spirits, and they spake from the mouth of the Dragon, (the people of the State

unconnected with the Church,) and from the mouth of the Beast, (the people of the Church and State united,) and from the mouth of the false Prophet, (the Church led by false spirits,) and their voice was like the croaking of frogs at twilight—discordant sounds from an invisible waste.

§ 654. Nevertheless, they uttered mysteries, which caused the inhabitants of the earth to wonder.

§ 655. Then I heard a voice from heaven, saying: These are the spirits of devils, working miracles, going forth to the kings of the earth and to the whole world, to gather them to the battle of the great day of God Almighty.

§ 656. Behold, I come as a thief, and blessed is he that watcheth and keepeth his garments, lest I find him naked and see his shame.



CHAPTER XXIX.

Revelation.

The word of the Lord came unto Chas. B. Thompson, by the voice of Baneemy, on the

17th day of February, 1857, concerning the Treasuries of His kingdom of Zion, saying:

§ 657. There is in "Jehovah's Presbytery of Zion" three orders of Priesthood. The first order is called, the First Patriarchal order, or Priesthood of Regeneration, which is the lesser order.

§ 658. This is the Priesthood of the Congregation, and its treasury is supplied by voluntary Gift Oblations from the people.

§ 659. The funds thus obtained, constituting the Treasury of this order of Priesthood, are to be expended under the direction of the Chief Steward, in defraying the public expences of the Congregation, at the Solemn Feasts and Public Assemblies of my people;

§ 660. And also to defray all the necessary expences of the Free and Accepted Order of Baneemy—the fathers of Zion, and Fraternity of the Sons of the Prophets, in their public administrations, while preaching the Gospel of the Kingdom in all the world, and for other purposes, as the Chief Steward shall direct, saith the Lord.

§ 661. The second order, called the

Second Patriarchal order, or Priesthood of Restitution, which is the Ecclesiastical order, has also its treasury, called the Sacred Treasury of "Jehovah's Presbytery of Zion."

§ 662. The funds of this treasury are obtained by the Tything of the people, voluntarily payed under the covenant of this order of Priesthood, or in accordance with the requirements of the Law of Justification by those under Terrestrial law, which is the law of this Priesthood, as published in this book, saith the Lord.

§ 663. The funds of this treasury are to be expended under the direction of the Chief Steward, in purchasing land for the future inheritance of the saints, who shall be found worthy, by the tests of the everlasting covenant administered in "Jehovah's Presbytery of Zion," to be numbered in the family of Israel.

§ 664. And in erecting all necessary public edifices for the use of my people, including temples for my worship, saith the Lord, and in publishing books, pamphlets, periodicals, and papers, for the use of my Holy Presbytery of Zion, saith Jehovah.

§ 665. Each family of the Free and Accepted Order of Elias, the restorers, and Fraternity of the Sons of Zion, are entitled to an inheritance in the land of Zion, under the law of the Terrestrial kingdom.

§ 666. The Chief Steward, and the Council of Royal Princes of Zion, when organized, shall determine the bounds and conditions of each family inheritance in Zion, until Shiloh comes, who will divide their inheritances by lot unto them.

§ 667. No person can receive an inheritance under this law, upon lands purchased by the Sacred Treasury fund, until there is sufficient land owned by the Chief Steward to furnish an inheritance to each family who are entitled thereto, by acceptance in the order of Elias, and freedom in the Fraternity of the Sons of Zion, according to the law of Israel revealed in this book, saith the Lord.

§ 668. The title of all lands purchased by the Sacred Treasury fund, shall be vested in Ohas. B. Thompson, who is the Chief Steward of my house, in whom Ephraim, the first-born of Israel is regenerated, and through whom the Shiloh

cometh and will be revealed, who inherits the land, and all things, and who is the Master of the house, unto whom the Chief Steward rendereth up his Stewardship, saith the Lord Jehovah.

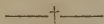
§ 669. The third order, called the Third Patriarchal Order, or Priesthood of Perfection, which is the Royal Order, has also its Treasury, called the Common Treasury of the Sons of God, which is the Order of Enoch for the benefit of the poor, saith the Lord.

§ 670. The funds of this treasury are obtained by the voluntary sacrifice unto the kingdom of God of all things possessed by those who wish to be perfect, one tenth of which being deposited in the Sacred Treasury, the balance constitutes the funds of this treasury.

§ 671. The funds of this treasury are to be used under the direction of the Chief Steward, to assist the poor of the Free and Accepted order of Israel, and Fraternity of the Sons of God, in subduing and replenishing their inheritances, and in their stewardships ;

§ 672. By loaning them the means to purchase implements of husbandry to

till the land, or tools for the prosecution of their respective mechanical trades, and for other purposes, as the Chief Steward and the Council of Royal Princes of Zion shall determine, saith the Lord your God, even JEHOVAH.



CHAPTER XXX.

Revelation.

THE KINGDOM RESTORED TO ISRAEL.

The word of the Lord came unto Chas. B. Thompson, by the voice of Baneemy, on the 1st day of March, 1857, saying :

§ 673. Verily I say unto you, concerning my kingdom of the Congregation of my Holy Presbytery of Zion: Behold, verily, this form or degree of my kingdom was separated from my Holy Presbytery by Moses, when my people Israel rebelled against me in the wilderness of the land of Egypt, and worshipped the calves which Aaron made ;

§ 674. And my kingdom in this form and degree, was continued with my people Israel, under the ministration of Aaron and his sons, until they rejected

my Son Jesus, the Elias whom I sent unto them, to turn their hearts unto my covenants, that I might restore unto them my Holy Presbytery, which is my Holy Priesthood kingdom, saith the Lord.

§ 675. But when they rejected him, I took my kingdom of the Congregation from them, and gave it unto the Gentiles, and called it my Church, and scattered my people Israel among all nations, that they might learn obedience by the things they should suffer, saith the Lord.

§ 676. But behold, verily, I have now taken my kingdom from the Gentiles, because they trampled it under their feet, and polluted it with all their abominations, saith the Lord ;

§ 677. And I suffered them to kill my Prophets and Apostles, whom I sent to minister unto them in my kingdom, that I might witness unto them my righteousness, in taking my kingdom from them and restoring it unto Israel, saith the Lord.

§ 678. But behold, saith the Lord, I could not restore this my kingdom unto Israel, while they remained without a

Priesthood organization, to minister therein.

§ 679. Therefore, I called upon my servants of the seed of the Church, who were my ministers, by the voice of Baneemy, who is the Father of Zion, to gather themselves up to the place of the Schools of Preparation, that I might plead with them face to face, saith the Lord;

§ 680. And bring them into the bond of my covenant, and under my rod, that I might purge out from among them the rebels, and those who would transgress against me, (for the rebellious are not of the blood of Ephraim,) that I might reveal unto them my dear Son Ephraim, who is the first-born Prince of Israel in my kingdom of Zion, for the restoration of my people, saith the Lord.

§ 681. For verily, my covenant is with Ephraim, to restore my kingdom unto Israel, and him have I chosen to offer upon mine altar the Sacrifices of my people, and to bear Witness thereof in the Book of my Law, to wear the Ephod, and to bind up my law unto my people Israel, before the Teraphim of my Holy Temple, saith the Lord.

§ 682. Therefore, in him have I restored to my people Israel a Prince, a Sacrifice, and a Witness, and by him an Ephod, an Altar, and a Teraphim; and behold, he has organized my Holy Presbytery of Zion and my Ecclesiastical Kingdom of Israel, which kingdom is the daughter of Zion.

§ 683. Wherefore, with him have I brought again Zion, and his watchmen see eye to eye, saith the Lord.

§ 684. Now therefore, verily thus saith the Lord, thou hast accomplished the work of calling and preparing the remnant seed of the Church for the reception of the endowments of my kingdom, and I have revealed thee as the first-born identity of the Seven Chief Ones, in the eighth week, or eighth dispensation, or succession of the Seven Chief Ones, in their identification in the Royal line from Adam.

§ 685. And I have given unto thee the keys of the Royal Priesthood, which are the seventh in the order of my kingdom, that thou mayest organize my kingdom of Zion in all its departments, which are seven in number, in preparation for the coming of Shiloh, as follows:

§ 686. First, the kingdom of the Royal Priesthood, which is the seventh department; Second, the kingdom of the Ministerial or Ecclesiastical Priesthood, which is the sixth; Third, the kingdom of the First Patriarchal, or Judiciary Priesthood, which is the fifth;

§ 687. Fourth, the kingdom of the Order of the Seers, which is the fourth; Fifth, the kingdom of the Order of the Prophets, which is the third; Sixth, the kingdom of the Order of the Sons of the Prophets, which is the second; And seventh, the kingdom of the Congregation, or Gospel kingdom of repentance, the Order of the Sacraments, which is the first degree and form of my kingdom, saith the Lord.

§ 688. For behold, my kingdom is revealed to man in three degrees or forms only, viz: the Congregation, which is the first form or degree of my kingdom, and the first department also.

§ 689. And the Schools of Preparation, viz: the School of Faith and the School of Works, constitute the second form or degree of my kingdom, and also the second and third departments thereof, saith the Lord.

§ 690. And my Holy Priesthood kingdom, which is a kingdom of Priests, viz: the School of the Prophets, the Order of the Seers, and the three orders of my Holy Priesthood, constitute the third form or degree of my kingdom, and also the fourth, fifth, sixth, and seventh departments thereof, saith the Lord.

§ 691. Now behold, saith the Lord, I have given unto you in a former Revelation, the order of all the departments of my kingdom, except the kingdom of the Congregation, the Order of my Sacraments, and Baptisms, or washing for the regeneration, and receiving of the spirit of truth.

§ 692. Therefore, verily I say unto you, that all the families of the earth may be blessed in Abraham, according to the covenant which I made with him, this department of my kingdom must needs be organized, for all those who shall believe in the testimony of mine Apostles of the restitution of my kingdom to Israel, among all the families of the earth, inasmuch as they desire to be numbered with my people, saith the Lord.

§ 693. Therefore, I command you to organize this department of my kingdom, in my Holy Presbytery of Zion, that all the families of the earth may come and worship me therein, saith Jehovah, that in the generations to come they may be blessed in Abraham, through the washing of the regeneration and renewing of the Holy Ghost.

§ 694. Now behold, this is the order of the kingdom of the Congregation of my Holy Presbytery of Zion, saith the Lord :

§ 695. All those of all nations, kindreds, tongues, and people, who shall hear of this my kingdom of Zion, and shall desire to be numbered with my people therein, and shall voluntarily take the covenant of the Congregation thereof, as published in this book, and shall come before me in the Tabernacle of my Congregation once in each year, with Gift Oblations unto my people, to worship me, the God of Hosts, they shall be numbered among the Congregation of my people.

§ 696. And if they desire it, they may take and subscribe the covenants of

Israel, Elias, and Baneemy, and may receive the Tokens of these my Sacraments, in the reception of Baptisms, the Eucharist, and confirmation;

§ 697. That by their baptisms, or immersion in water into the covenant name of the Father of Zion—Baneemy, and into the covenant name of the Son of God—Elias, and into the covenant name of the Holy Ghost—Israel, they may know that the order of their redemption is by regeneration, through obedience to my law;

§ 698. And by the spirit of Elias, which I will give unto them, through the reception of the covenant of Elias, and my Holy Token of that Sacrament, the Eucharist, they may know their justification.

§ 699. And through their confirmation, which is the Token of my Holy Sacrament of sanctification and Covenant of Baneemy, they may receive a fulness of truth, and the other Comforter, even the Holy Ghost, which quickeneth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment, saith the Lord.

§ 700. And if they are faithful unto these covenants, and die therein justified by the law of my kingdom, through paying Gift Oblations unto the ministry of my people, they shall be regenerated unto the same position and glory in my kingdom, saith the Lord.

§ 701. And if they die therein justified by the law of my Terrestrial kingdom, through paying of Tything into the Sacred Treasury of my Holy Presbytery of Zion, they shall be regenerated unto an inheritance under the Terrestrial glory of my kingdom, saith the Lord.

§ 702. But if they sacrifice all that they have unto my kingdom, and die therein, they shall be regenerated unto Celestial glory, saith Jehovah.

§ 703. Now therefore behold, this department of my kingdom shall be called, when organized, the CONGREGATION OF "JEHOVAH'S PRESBYTERY OF ZION"—The Order of the Sacraments, and shall consist of a preparatory department, and three degrees of the order, as follows :

§ 704. The Preparatory Department shall consist of all those who have taken

the covenant of the Congregation, and payed a Gift Oblation into the treasury, as a sin-offering unto me, saith Jehovah.

§ 705. The First Degree shall consist of all those who take and subscribe the covenant of Israel, and receive the Token of this Sacrament in Baptisms for the remission of sins.

§ 706. The Second Degree shall consist of all those who take and subscribe the Covenant of Elias, and receive the Token of this Sacrament in the Eucharist, for the reception of the spirit of Elias, which is the spirit of truth.

§ 707. The Third Degree shall consist of all those who take and subscribe the Covenant of Banecmy, and receive the Token of this Sacrament in sanctification, by confirmation for the gift of the Holy Ghost, saith the Lord.

§ 708. And behold, the ministry of the Congregation of my Holy Presbytery of Zion, shall devolve upon the Priesthood of the order of the Sons of the Prophets, who shall act in the name of the Lord, under the direction of the Priesthood of the order of the Prophets, who shall act in the name of the Lord,

under the direction of the Priesthood of the order of the Seers, who shall act in the name of the Lord, under the direction of the Free and Accepted Fraternities of the Orders of Baneemy, Elias, Israel, and the Council of Royal Princes of Zion, in all their administrations in my Holy Presbytery of Zion, saith Jehovah.

§ 709. And behold, each Congregation to be organized shall elect one, three, or seven Deacons, for the ministry of the Preparatory Department of their Congregation, and the Deacon or Deacons shall be ordained by the Presbyters then present unto this ministry.

§ 710. It shall be the duty of the Deacons to administer the Covenant of the Congregation, and the Token of that Sacrament, which is the right hand of fellowship, and to be standing ministers unto the Preparatory Department of the Congregation—to teach them their duty, and prepare them for the Covenant of Israel, and the Token of that Sacrament, which is Baptisms.

§ 711. The Deacons shall also serve the Assembly on feast days, and administer to the poor continually; Deaconesses

may also be appointed in every Congregation, to assist at the Feasts of the Congregation, and to administer to the poor, saith the Lord.

§ 712. Now behold, this is the order of the ministry of my kingdom of Zion, and the authority of the different orders of my Holy Priesthood therein, saith the the Lord Jehovah.

§ 713. The Order of the Sons of the Prophets in its three degrees, shall constitute the Local, Domestic, and Judicial ministry of the Congregation.

§ 714. The First Degree of this order shall constitute the Local ministry, and they shall administer the Covenant of Israel, and my Holy Token of this Sacrament, which is Baptisms; and they shall preside over the First Degree of the Congregation, and see that all do their duty according to the Covenants which they have taken, saith the Lord.

§ 715. The Second Degree shall constitute the Domestic ministry, and they shall administer the Covenant of Elias, and my Holy Token of this Sacrament, which is the Eucharist, or bread and the cup, and they shall preside over the Sec-

ond Degree of the Congregation, and see that all do their duty according to the Covenants which they have taken, saith the Lord.

§ 716. The Third Degree shall constitute the Judicial ministry, and they shall administer the Covenant of Baneemy, and my Holy Token of this Sacrament, which is Santification by the imposition of hands in confirmation, and they shall solemnize marriages also ;

§ 717. For marriage is an ordinance of the first order of my Holy Priesthood, and should be administered by the Bishop or Elders of the Congregation, or by any of the higher Orders of my Holy Priesthood, by placing the right hand of the bride in the right hand of the bridegroom, who shall covenant to take her to be his wife, according to my holy ordinance of matrimony.

§ 718. And the Elder or Bishop officiating shall thereupon pronounce the twain one flesh, in the name of Bancemy, the Father of Zion, and by the authority of the Holy Priesthood of the Sons of God.

§ 719. And behold, polygamy, or a

plurality of wives is an abomination before me, and is forever forbidden, in this my Holy Presbytery of Zion, saith the Lord Jehovah.

§ 720. And the Judicial ministry shall preside over the whole Congregation, teaching them their duties according to the Covenants which they have taken ;

§ 721. And they constitute a Judicial Court, before whom all trials for fellowship arising in the Congregation shall be determined, and they are denominated Elders of the Congregation, and their Chief is the Bishop of the Congregation, and he shall preside at all Judicial trials arising in the Congregation, except when he himself is accused.

§ 722. All persons who shall be accused of a violation of their Covenants, or of the Law of my Holy Priesthood, either in the Congregation or any of the Orders or Schools of my Holy Presbytery of Zion, shall, if they desire it, be tried by a Jury of their peers, which Jury shall consist of three, seven, or twelve, to be determined and empannelled by the Judiiciary Council before whom the case is pending, saith the Lord.

§ 723. And behold, the Bishop of each Congregation shall provide a Record Book for the Congregation, in which all Covenants administered in the Congregation shall be recorded, with the names of each member of the Congregation attached thereto, and all Judicial proceedings before the Bishop of the Congregation, shall also be recorded therein;

§ 724. And all Gift Oblations payed in by the Congregation, or by others worshipping among them, either on feast days or at any other time, shall also be recorded therein, and credited to the giver; and all marriages celebrated in the Congregation shall also be recorded therein.

§ 725. And the Bishop of the Congregation shall furnish a transcript of this record to the Evangelical Bishop, once in each year, that it may be copied into the Book of Remembrance, kept by the Chief Scribe of my House, under the direction and supervision of the Council of my Royal Princes of Zion, saith the Lord.

§ 726. The Order of the Prophets, in its three degrees, shall constitute the Traveling, Evangelical, and Pastoral

ministry of the Ecclesiastical kingdom, in "Jehovah's Presbytery of Zion."

§ 727. The First Degree shall constitute the Traveling ministry, and they shall be denominated Traveling Presbyters. It is their calling to preach and teach the Gospel of the kingdom, and to administer the first Covenant of Works, the fourth of the Decalogue, the Gift Oblation Covenant, unto those who have received the Tokens of the four Sacraments in the Congregation, and to see that a proper record is kept of the same;

§ 728. And they shall organize Congregations in all places where a sufficient number of believers are to be found, and administer to them all the Covenants and Sacrament Tokens of the Congregation, and also ordain Deacons and Presbyters over them, both Local and Domestic, and they may ordain Elders in every Congregation where a Judicial ministry is required, the Chief of whom shall be the Bishop of the Congregation.

§ 729. The Second Degree shall constitute the Evangelical ministry, and they shall be denominated Evangelical

Presbyters, and it is their calling to watch over the Traveling ministry, and see that they walk worthy of their high calling, and are sound in doctrine and faithful in their ministry ;

§ 730. And they shall administer the Tything Covenant, the second Covenant of Works, the sixth of the Decalogue, to those who are faithful, and they shall see that a proper record is kept of the same, and they shall also officiate in all the duties of the Traveling Presbyters.

§ 731. The Third Degree shall constitute the Pastoral ministry, and they shall be denominated the Elders of Israel, and it is their calling to preside over all the Evangelical and Traveling Presbyters, and see that they are faithful in their ministry ;

§ 732. And they shall administer the Covenant of Sacrifice, the third Covenant of Works, the seventh of the Decalogue, and see that a proper record is kept of the same, and they shall also officiate in all the duties of the Evangelical and Traveling Presbyters.

§ 733. The Order of the Seers, in its three degrees, shall constitute the Evan-

gelical Eldership, and the Apostolical and Ruling ministry in my kingdom of Zion, and all of the stakes and cords thereof, saith the Lord.

§ 734. The First Degree shall constitute the Evangelical Eldership, and they shall be called the Evangelical Elders of Israel, and their Chief is the Evangelical Bishop and Chief Judicial officer of my Holy Presbytery of Zion, saith the Lord;

§ 735. And it is their calling to watch over the Order of the Prophets in all its degrees, and see that all are faithful in their ministry and sound in doctrine, and they shall administer the eighth Covenant of the Decalogue to those who are chosen after having kept faithfully the three Covenants of Works, and they shall also officiate in all the duties of the Order of the Prophets, in all its degrees.

§ 736. And the Evangelical Bishop shall furnish the Chief Scribe of my House with a transcript of the records of all the Congregations of my Holy Presbytery of Zion, at least once in each year, and also a transcript of all records kept by each of the Quorums of my

Holy Priesthood, that all official acts of the Priesthood and of the Congregation may be recorded in the Book of my Law, under the superintendence of the Council of my Royal Princes of Zion, for remembrance, saith the Lord.

§ 737. The Second Degree shall constitute the Apostolical ministry, and they shall be denominated Apostles, or Apostolical Elders of Israel, and it is their calling to be Special Witnesses of the work of the restitution of Israel and of all things, unto all nations ;

§ 738. And to administer the ninth Covenant of the Decalogue to the chosen, and they shall also officiate in all the duties of the Evangelical Elders, and of the Elders and Presbyters of the Order of the Prophets.

§ 939. The Third Degree shall constitute the Ruling ministry, and these shall be called the Chief Apostles, or Chief Apostolical Elders of Israel, and it is their calling to preside over the whole kingdom of Zion, in all of her stakes and cords, or Congregations, throughout all the world, among all nations, and to administer the tenth Covenant of the

Decalogue to the chosen, under the direction of the Council of Royal Princes of Zion.

§ 740. And they shall also watch over and direct the Apostles, or Apostolical Elders of Israel, in all their administrations, and see that they bear a faithful witness of this my work unto all nations, that this my kingdom of Zion may speedily be known in all the world; that kings and rulers may shut their mouths in silence, when they hear of this my work, my strange work, and consider this my act, my strange act.

§ 741. For behold, saith the Lord, I have now layed in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation, and judgment have I now layed to the line, and righteousness to the plummet, and I will gather my people Israel, and keep them as a shepherd doth his flock, for I am a father to Israel, and Ephraim is my first-born.

§ 742. And behold, these three Orders of ministers, in their several grades and degrees, are all my Presbyters and the Elders of my people Israel, in my Holy Presbytery of Zion, saith the Lord JEHOVAH. Even so, Amen.

ERRATA.

On the title page, second line from the bottom, for "Zion's Presbytery," read "Jehovah's Presbytery of Zion."

The numbers of six sections contained on the 65th and 66th pages should number from 237 to 242, instead of 125 to 130.

On page 78, at the end of section 288, read, "Remembering the Sabbath day to keep it holy, six days shalt thou labor, and do all thy work, but the seventh is the Sabbath of Jehovah thy God, which he hath blessed and sanctified, for a day of rest unto his people forever: in it thou shalt not labor for gain, nor employ others to labor for thy pecuniary profit: but thou shalt worship Jehovah thy God, and do good on the Holy Sabbath day, that thou mayest be Holy as thy Father in heaven is Holy."

On page 123, at the end of section 485, read "the fathers of Zion, and Fraternity of the Sons of the Prophets."

On page 139, seventh line, after "gods," "And I will not worship images or pictures," should be inserted, in the eighth covenant.

APPENDIX.

Revelation,

CONCERNING CHILDREN, AND BAPTISMS FOR THE DEAD.

The word of the Lord came unto Chas. B. Thompson, by the voice of Baneemy, on the 12th day of March, 1857, saying:

§ 743. Behold, verily thus saith the Lord, all children between the ages of eight days and twelve years, whose parents or guardians are members of the "Congregation of Jehovah's Presbytery of Zion," shall be admitted to membership as infants by blessing, through the imposition of hands by the Elders or Bishop of the Congregation, without their taking the covenants, or receiving the Sacrament Tokens thereof, and their names shall be recorded as infant mem-

bers in the Record Book of my Law, for remembrance, saith the Lord.

§ 744. They may, however, if they choose, take the Covenants and receive the Sacrament Tokens thereof, after they are seven years old, saith the Lord.

§ 745. And again, verily thus saith the Lord, unto all my people in the Congregation of my Holy Presbytery of Zion, concerning Baptisms for your dead : Behold, verily, Baptisms for the dead is an ordinance of my Holy Priesthood, and can only be administered acceptably in the School of the Prophets, by my Sons of the Free and Accepted Fraternities of my Holy Priesthood, for they are the saviors who are to come on Mount Zion to judge the mount of Esau, when the kingdom under the whole heaven shall be mine, saith the Lord.

§ 746. Therefore, trouble ~~not~~ yourselves concerning your dead, until you have secured to yourselves an inheritance in the land, and an acceptance and freedom among the Fraternity of my Sons, in the School of my Prophets, and therein will I make known unto you all things concerning your dead, saith the Lord your God, even JEHOVAH.

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